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ABSTRACT

This book details the history of the Dorland-Bell School, a residential school in rural western North Carolina. The book is based on letters, extensive interviews, and research about the school. In 1886, Luke and Juliette Dorland, Presbyterian missionaries and educators, retired to Hot Springs, North Carolina. However, at the request of residents in this rural village, they soon were teaching 25 students in their home. Luke Dorland appealed to his former employer, the Presbyterian Board of Home Missions, and $300 was granted for books and equipment. At their own expense, the Dorlands built a two-story frame schoolhouse to accommodate the growing number of students. By 1894, the school, known as the Dorland Institute, had grown to include a girls' dormitory, an expanded schoolhouse, and additional teachers. In 1918, the Dorland Institute consolidated with the Bell Institute, a large day school for girls. Dorland-Bell School now included seven acres of land, boarding facilities for 100 girls in the village, and a 300-acre farm with housing for 40 boys. The book details the evolution of the school over the years until it closed in 1942. The history of Dorland-Bell involves the story of the wider Presbyterian mission in the southern Appalachians. By establishing schools and hospitals, the Board of National Missions in New York reached into isolated areas to help children overcome significant barriers to education. This book illustrates the challenge in balancing well intentioned good works among mountain people with respect for a rich and old culture that was not always receptive to the intervention of outsiders. When Dorland-Bell closed in 1942, it merged with the Asheville Farm School to become Warren Wilson College. The appendix includes acknowledgements, significant dates in the school history, a list of school staff and faculty, a list of students, and brief family histories preserved by the school. Contains references, an index, numerous photographs, school memorabilia, and old newspaper articles. (LP)

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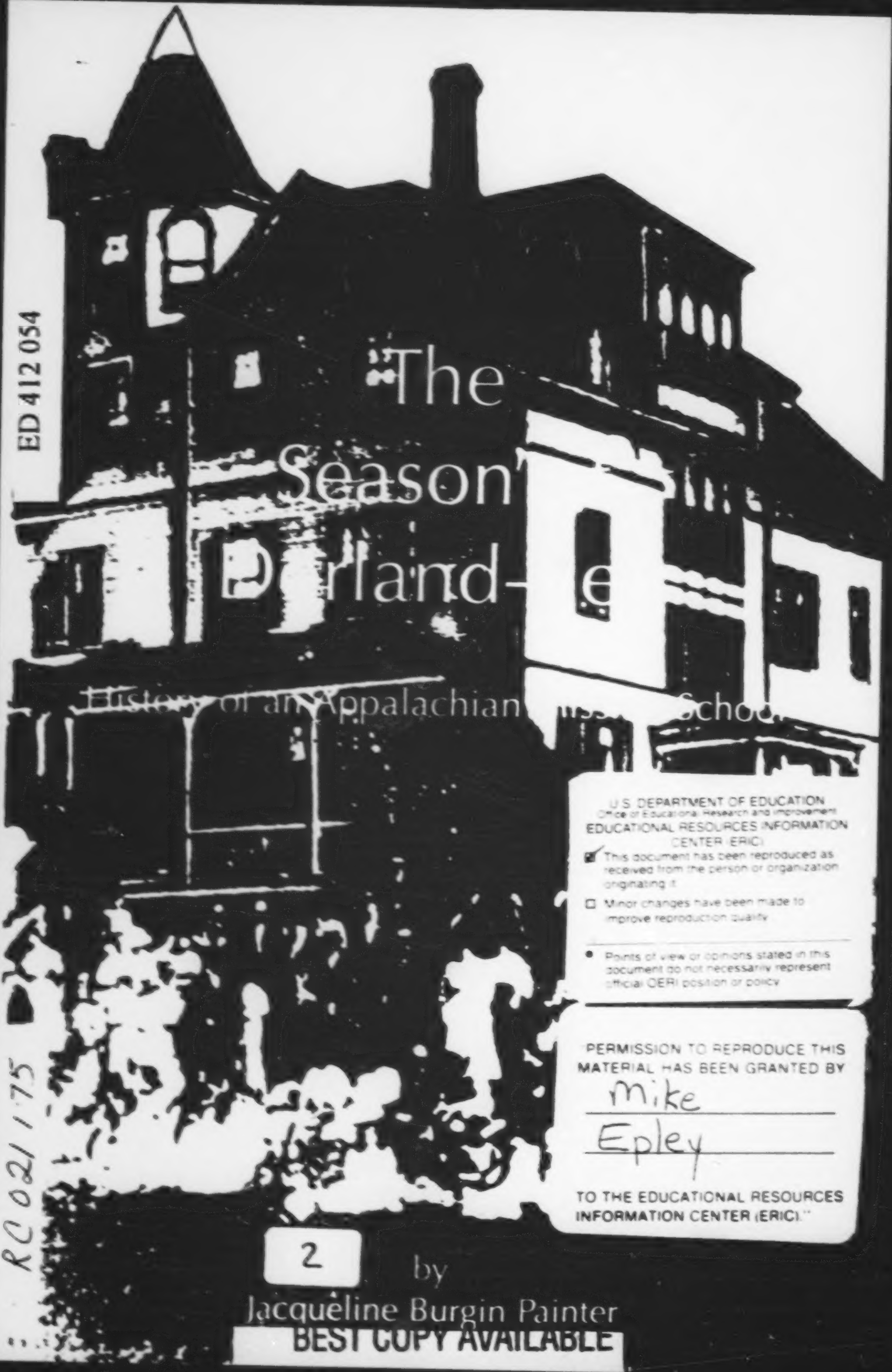

The Season[illegible] D[illegible]rland-[illegible]e

History of an Appalachian [illegible] School

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Jacqueline Burgin Painter

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The Season of Dorland-Bell

BY

JACQUELINE BURGIN PAINTER

Revised Second Edition

Appalachian Consortium Press
Boone, North Carolina

Appalachian Consortium Press

The Appalachian Consortium is a non-profit educational organization comprised of institutions and agencies located in the Southern Highlands. Founded in 1971, the initial objectives were to perpetuate, preserve, and promote the heritage of Southern Appalachia. Today the scope and diversity of the Consortium's objectives and activities have extended far beyond those upon which it was founded. Yet today it remains committed to one guiding principle-an improved quality of life for the people of the Southern Highlands.

Members of the Consortium are volunteers who plan and execute projects which serve Appalachian mountain counties. They serve on eight standing committees (administration, Appalachian studies, folklife, museum, publications, regional collections, regional cooperation and development, and regional health services) which meet at various member locations throughout the service region. The Executive Director of the Appalachian Consortium may be reached at (704) 262-2064.

Objectives of the Appalachian Consortium are:

- Preserving the cultural heritage of Southern Appalachia
- Protecting the mountain environment
- Publishing manuscripts about the region
- Improving educational opportunities for area students and teachers
- Conducting scientific, social, and economic research
- Promoting a positive image of Appalachia
- Encouraging regional cooperation

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- U. S. Forest Service
- Warren Wilson College
- Western Carolina University
- Western North Carolina Historical Association

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Cover photograph- Dorland Institute, Hot Springs, North Carolina
Photographer-unknown

FOREWORD

Jacqueline Burgin Painter's compelling story of the Dorland-Bell School stems from her birthright and her heart. Her father, Kenneth Burgin, attended Dorland-Bell in Hot Springs, and served, later, as its basketball coach. He passed on to his daughter his great love for Dorland-Bell.

The Dorland-Bell School, in reaching out to the sons and daughters of rural and often impoverished Western North Carolina, accomplished remarkable good works, and Jackie Burgin Painter unfolds the story with anecdotes, letters, extensive interviews and research and a lively narrative. Enhancing the book's appeal are numerous photographs and graphics, old newspaper ads and articles, report cards and programs from school events. It in many ways is more than a book, but a first-person diary and journal from those who lived the stories.

The history of the Dorland-Bell School is also the story of the wider Presbyterian mission of the Southern Appalachians. By establishing schools and hospitals, the Board of National Missions in New York reached into isolated areas and achieved much in helping children overcome significant barriers to education. And yet, as Jackie's account illustrates, there was always the challenge of balancing the well intentioned good works of lending a helping hand to a mountain people, while at the same time respecting a rich and old culture that was not always receptive to the intervention of outsiders. This has been the larger story of the Southern Appalachians' mixed history of cultural wealth and economic poverty.

After Dorland-Bell School closed its doors in 1942, it was merged with the Asheville Farm School in becoming Warren Wilson College. Up to the present day, Warren Wilson has been the proud steward of the Dorland-Bell legacy and family tree. In many ways, Jackie Burgin Painter has been an important thread that connects Dorland-Bell with Warren Wilson College. She has been ever diligent in maintaining the Dorland Memorial Presbyterian Church, fully aware that it is now the most tangible reminder of the history of this remarkable school. She has led the efforts to establish and maintain the annual reunion of Dorland-Bell alumni who convene at the Church on a Sunday each August. Jackie's work and authorship has won her the Special Recognition Award of Excellence from the North Carolina Society of Historians, and the Warren Wilson College Alumni Association's Alumni Service Award. She also has completed a book on the family of Maud Gentry Long, a very special teacher at Dorland-Bell, and written and published a pictorial history of the internment camp for German civilians that existed in Hot Springs during World War I.

We commend this daughter of Madison County for her abiding love of a school that made a significant difference in the lives of generations of students from the slopes, coves and hollows of these mountains. She has our everlasting gratitude for her commitment to keeping this remarkable story alive for future generations.

Swannanoa, North Carolina
May, 1996

Douglas M. Orr, Jr., Ph.D.
President
Warren Wilson College

This volume is dedicated to the memory of Kenneth Sanders Ownbey Burgin (1907-1976), faithful alumnus of Dorland-Bell School.

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The Season of Dorland-Bell

Preface

A few years ago, as a tribute to Independence Day in *Plus*, Norman Vincent Peale expressed his concern that the flame of tradition had been allowed to burn low by the present generation. He said:

> It is unfortunate that some people assume themselves superior to all the past as if history began yesterday. They seem unaware that a great tree climbs to the sky and is able to cope with winds and tempests because its roots are sunk deeply into the earth. Up through those roots comes the life-giving energy which keeps the tree alive through long years. The sacred traditions of a nation feed the lifeblood of today from the creative experience of the past. Attention to the basic traditions of the nation serves to perpetuate the ideals of a people.

And so it was that my attentions were turned one second Sunday in August (following the Dorland-Bell annual reunion), to the plight of an Appalachian tradition in our own midst. My family were discussing the uniqueness of the Dorland Memorial Church and the faithful alumni who contribute to its upkeep, as well as represent the church's origin. Since all flesh is mortal, we asked, "What will happen to the church and to the school's memory in future years?" It was then that I decided to try to list the church on the National Register of Historic Places.

Providing the required documentation proved to be a difficult and expensive task, since church records prior to 1931 had been lost, and the Presbyterian USA archives were in New York and Philadelphia (except for the organization of the church as recorded in Presbytery minutes at Montreat). When at last enough data accumulated to satisfy the preservation board in Raleigh, I could not allow the results of those months of research to fade again into oblivion; hence, the beginning of *The Season of Dorland-Bell*.

Although preservation was the primary purpose of the history, a secondary reason soon evolved–that of inspiration. As scores of former pupils, teachers, and friends of the mission school were interviewed, a fascinating story unfolded–one of Christian love, hard work and sacrifice, and of "studying to show thyself approved unto God."

But could I retain the perspective needed to tell the "true" story? I was born and raised in Madison county, my father's ancestors having come to

Hot Springs in the early 1860's. My mother was born on Shelton Laurel, and my father, his sister and mother, were Dorland-Bell graduates; I, too, was a Dorland "student" in Miss Hickman's nursery school. From Cradle Roll days, the Dorland Memorial Church has influenced my life. Consequently, while fully appreciating the benefits of the Presbyterians, I still bristle somewhat at the Northerners' condescensions, and resent the fact that often portrayed to the outside world were some of the worst examples of mountain poverty and ignorance.

There were (just as Julia Phillips wrote) as many grades of society in Appalachia as in any other part of the country, but the mission's purpose was to serve the most dejected of these. In order to support the work, outside contributors had to be convinced that there was genuine *need*. Therefore, the extreme cases were cited, necessarily, to raise money for the school's operation. The actual feeling of most mountaineers was seldom relayed–that mountain families by mountain standards fared "tolerably well."

Through acceptance of the missionaries' perseverance and tenacity, the local people traded some of their independence for educational improvements, suffered some humilities in exchange for superiorities in other fields.

One hundred years later Appalachia continues to be the object of institutional mission programs; we are still fighting the notion that a *typical* mountain person is unschooled, indigent, and removed from society.

Nevertheless, *The Season of Dorland-Bell* contradicts the thesis of many scholars that native people would fare better if left alone by social workers. While the mountaineers have often been exploited by outsiders, the Presbyterian missionaries were guilty of taking away only a few mannerisms and "sins" which would have, eventually, been swallowed up by an encroaching civilization. In return, the mission workers brought an acceleration of hope and dignity to our forebears when it was sorely needed.

The day-to-day events occurring during the five Dorland-Bell administrations give insight into our ancestors' way of life. The teachers' responses to Appalachian "poverty and ignorance" versus the mountaineers' responses to impositions of the missionaries strikes a curious balance which resulted in a better life for mountain youth.

Thus, to the reader who is a stranger to Dorland-Bell, my intention is to show the impact the Presbyterians had upon the area, and to bring alive a segment of Appalachian history which others have dubbed "the mission school era."

And to the reader who is a "descendant" of Dorland-Bell, my hope is that he will have a greater understanding of his heritage and find some answers to the oft-asked question, "Who am I?"

It is hoped that *all* readers can identify with Luke and Juliette Dorland as they opened their home and hearts to the local children, then with Julia Phillips and Francis McGaw in their struggles to improve facilities and develop the boys' work. It is further hoped that readers will come to understand the Presbyterian "family" connection to the Asheville Normal, Farm School and Bell Institute and to the "caring-parent" Board who "always knew best" for the siblings. Moreover, through the administrations of Hadley and Taylor, readers will feel the school's at last earning its rightful place in Appalachia, only to be plucked up, even as it was once planted–by the grace of others.

Fortunately, the "plucking" was not the end of Dorland-Bell, but the beginning of a higher step to learning through Warren H. Wilson Junior College. Operating on the same premise as Dorland-Bell, it was an affordable school for Appalachian youths who were still victims of poverty and isolationism, but were willing to work for an education. Then in 1966 the junior college became a four-year school, offering greater opportunities to the Southern mountaineer, and extending the dream of Luke Dorland.

Dorland-Bell School was noted for its cadre of excellence. The staff were highly dedicated to their calling, even to the point of working without pay in a few cases. Many of its teachers were graduates of top schools in the Northeast and Midwest; on this basis Dorland graduates had no trouble finding employment. A list of personnel, reconstructed as fully as possible, appears in the appendixes.

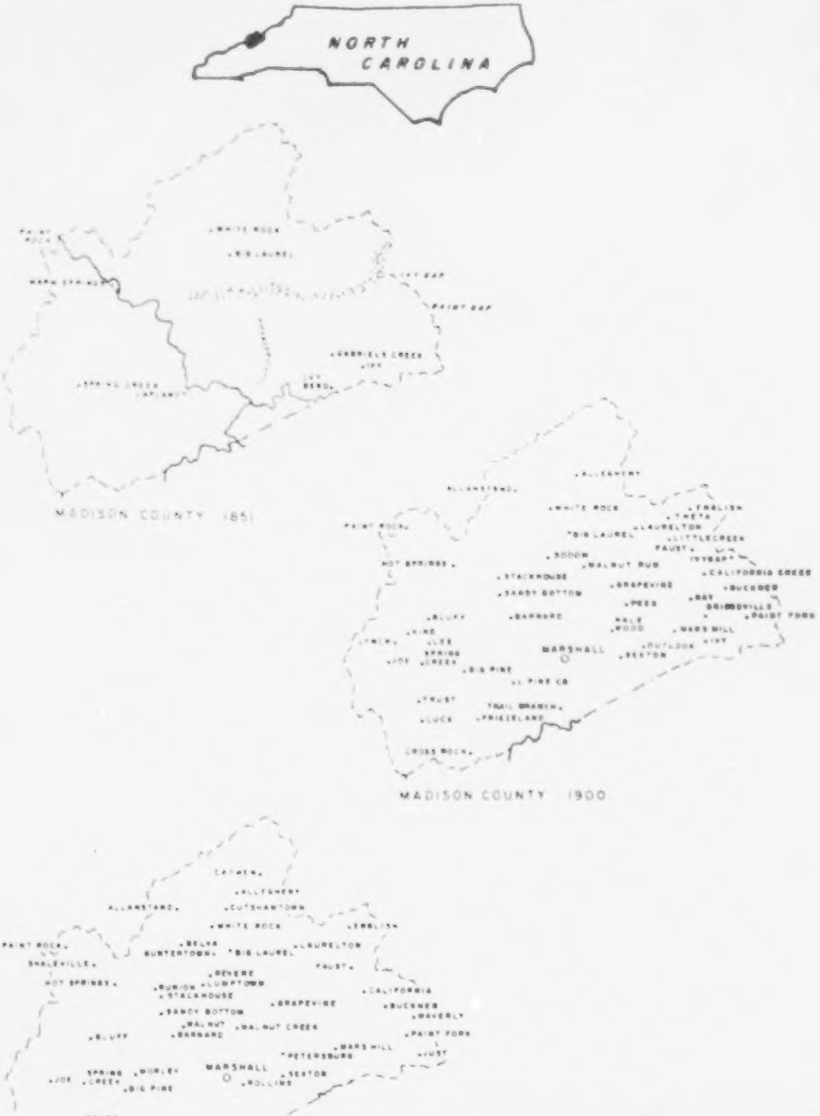
The appendixes also contain names of those who made this book possible. Some provided great chunks of material, others only bits of confirmation; none were insignificant. Those contacted were exceedingly polite and helpful, with many going the second mile to send photographs or prized memorabilia.

While interviewing Dorland individuals, I was struck by their inherent sense of "duty and goodness." Most have fulfilled the mission school's goal by returning to their home communities. The former students are working and giving in their churches; they are performing a myriad of community services; and they are strengthening and educating their own families (their children include doctors, nurses, and educators, among others). One pair of Dorland graduates has even produced missionary sons and missionary grandchildren!

My efforts have been painstakingly sincere in researching the mission school history. But, since errors are inevitable, I apologize for omissions, inaccuracies, distortions of the truth, or any offense a reader might suffer. Fortunately, historians are seldom satisfied with "the end of the story;" they continue to dig and delve and rectify.

In a 1986 textbook study by People For the American Way, Anthony Podesta said, "The fact is, you can't understand American history without understanding the important part that religious people, religious values, religious leaders and religious institutions have played in shaping our society."

Thus, in this year of Dorland-Bell's centennial, I present to the readers of posterity a record, albeit unavoidably incomplete, of persons, events, and aspirations which were a part of that religious institution's productive "season." As you read how the school played its role in the shaping of Appalachian society, may you be inspired to perpetuate other traditions and ideals of your forefathers. ☐ **JBP**


NORTH CAROLINA
PAINT ROCK
WARM SPRINGS
WHITE ROCK
BIG LAUREL
IVY GAP
PAINT GAP
SPRING CREEK
GABRIELS CREEK
MADISON COUNTY 1851
ALLEGHENY
ALLANSTAND
WHITE ROCK
ENGLISH
BIG LAUREL
LAURELTON
LITTLE CREEK
FAUST
PAINT ROCK
HOT SPRINGS
SODOM
WALNUT RUN
STACKHOUSE
SANDY BOTTOM
GRAPEVINE
CALIFORNIA CREEK
BUCKNER
BLUFF
BARNARD
PAINT FORK
MARS HILL
MARSHALL
SEXTON
SPRING CREEK
BIG PINE
TRUST
TRAIL BRANCH
LUCK
FRIEZELAND
CROSS ROCK
MADISON COUNTY 1900
ALLEGHENY
ALLANSTAND
CUTSHAWTOWN
WHITE ROCK
ENGLISH
PAINT ROCK
BELVA
BIG LAUREL
LAURELTON
SHALEVILLE
FAUST
HOT SPRINGS
REVERE
STACKHOUSE
CALIFORNIA
GRAPEVINE
BUCKNER
SANDY BOTTOM
WAVERLY
WALNUT
WALNUT CREEK
BLUFF
BARNARD
PAINT FORK
MARS HILL
PETERSBURG
MARSHALL
SPRING CREEK
SEXTON
JOE
ROLLINS
BIG PINE
TRUST
VOLGA
LUCK
CROSS ROCK
MADISON COUNTY 1925

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Greensboro, N.C.

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The Season of Dorland-Bell

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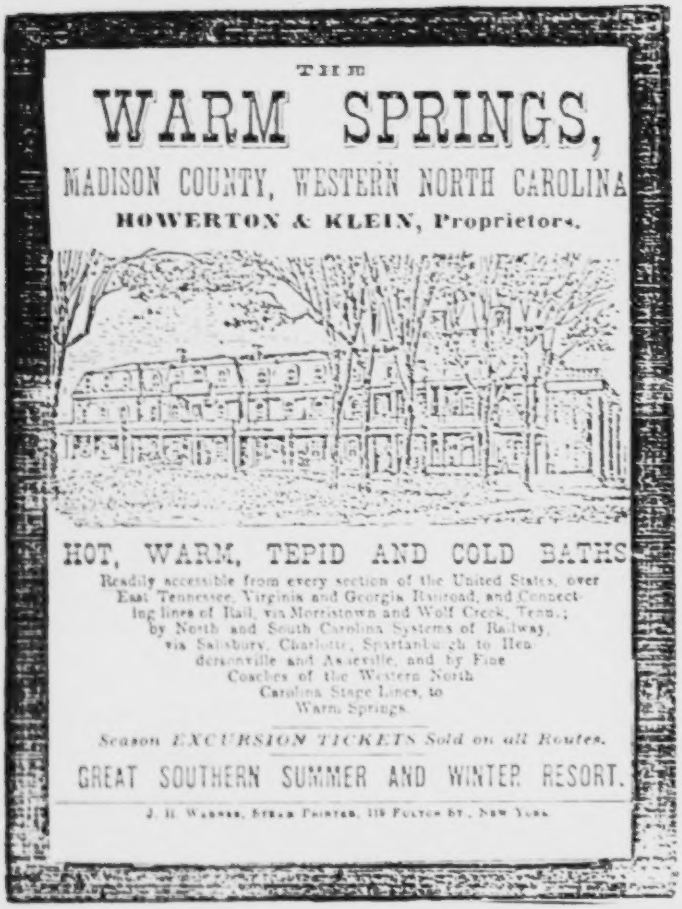
> *Ecclesiastes 3:18*
>
> *To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace.*



THE

WARM SPRINGS,

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HOWERTON & KLEIN, Proprietors.

HOT, WARM, TEPID AND COLD BATHS

Readily accessible from every section of the United States, over East Tennessee, Virginia and Georgia Railroad, and Connecting lines of Rail, via Morristown and Wolf Creek, Tenn.; by North and South Carolina Systems of Railway, via Salisbury, Charlotte, Spartanburgh to Hendersonville and Asheville, and by Fine Coaches of the Western North Carolina Stage Lines, to Warm Springs.

Season *EXCURSION TICKETS Sold on all Routes.*

GREAT SOUTHERN SUMMER AND WINTER RESORT.

J. H. Warner, Steam Printer, 115 Fulton St., New York

The Cherokee had always known about them, but two white men—Reynolds and Morgan—are credited with discovering the "warm springs" in 1778. The scouts were in the French Broad looking for horses stolen by the Indians when they waded into bubbling, warm spots that tasted like medicine. Invalids hearing the story began settling there the next year, and eventual owners offered accommodations to visitors and drovers. On July 11, 1791, for two hundred acres "including the warm springs," Scotsman William Neilson paid "two hundred pounds in Virgina Currency" to Gaser Dagy (whose ownership was first documented in October 1784). By 1801 the tavern had a postmaster, and a subsequent young clerk named Zebulon B. Vance. Following three ownership changes and a fire, another Scotsman, James Patton (for whom Asheville's Patton Avenue is named), and his sons built the famed "White House" Patton hotel with its thirteen columns representing the original colonies. The above advertisement appeared in the Richmond Daily Dispatch, *Little Rock* Arkansas Traveller, *Jacksonville* Florida Times Union, Mobile Register, New Orleans Times & Democrat *and numerous others.*

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A TIME TO PLANT: 1887-1895

Unto Them Which Are Called

Background

> Nestled among the loftiest peaks of the Southern Appalachian chain of mountains, where the blue hills blend with the azure heavens, where the white clouds are born; in THE LAND OF THE SKY, where the French Broad River has parted the grand old mountains, and ripples and murmurs along verdant banks, or at the base of mighty cliffs, fair Nature has left a level plateau of a thousand acres.
>
> And just there, where one of the brightest of mountain streams comes dashing and sparkling down and unites itself with the pure waters of the mighty river, the Goddess of Health took up her abode, gave the finishing stroke to that which needed but the touch of her magic wand to render it superbly complete, and brought from the depths of the earth and poured forth upon its surface, its treasures of thermal waters, and gave to suffering humanity a blessing, and to the place its name.

Thus was the lure of advertising which drew Dr. Luke Dorland and his wife to Hot Springs, North Carolina, in the late summer of 1886, just weeks after the town had changed its name from Warm Springs. Having finished twenty years' labor at Scotia Seminary in Concord, the Dorlands moved to the Madison County resort for rest. The fabled spring water would heal, or at least, lessen, the infirmities resulting from a life-time of dedication to the Presbyterian mission field. In the harvest of their years, the Dorlands had no premonition that it would again be, for them, "a time to plant."

However, years before, the soil had been prepared and furnished with the necessary nutrients in order that the seed would "fall on good ground." Luke Dorland had been born on February 11, 1815, at Wooster, Ohio, the sixth child of James and Mary Moore Dorland and a fifth generation descendant of Lambert Janse Dorlandt who had come to Nieuw Amsterdam from Holland in 1663. According to Grant Dorland, Luke's great-grandson, Lambert had descended from the original Dorland, Gysbrecht Dorlant van Nijenrode (1391-1454), who was born in Castle Nijenrode on the River Vecht, just south of Breucklyn, Holland (the third Castle is now being used as a school, oddly enough).

Luke Dorland received his education at Kenyon College and in Wooster, Ohio, then engaged in teaching for a year in Fredericksburg, Ohio, entering the seminary at Princeton, New Jersey in January, 1843, and remaining for more than two years. (He had spent four months of the year 1842-43 at Union Seminary in New York.) Licensed by the New York Presbytery April 17, 1845, he engaged in missionary work in Jackson County, Missouri during 1845-46. In September, 1846, the Reverend Luke married Juliette Elleanor Goodfel-

Rare rear view (c. 1880) of the 250-room Warm Springs Hotel where 500 dinner guests could be seated. The pond was made from Spring Creek which flowed through the property, converging with the French Broad below the buildings.

Old drover's road (in "good weather") at base of Lover's Leap Mountain in Warm Springs.

Stage coach route near Warm Springs during "rainy" season.

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low, daughter of Judge Goodfellow of Wooster, Ohio. Dorland was ordained by the Presbytery of Richland September 8, 1847, and at the same time installed as pastor of the churches of Pleasant Hill and Lexington, Ohio, having begun work as a supply minister for these churches on August 1, 1846. His connection with them ceased in 1855. Later he served as Stated Supply of the following churches: Mt. Salem, Eagle Creek, Belleville, Waterford, and Northfield, Ohio, and Columbia City, Indiana.

Colloquially, Rev. Dorland was a "circuit rider." As explained by his grandson, "In those days, churches in small communities found it impossible to support one pastor alone, hence the "circuit rider" who went from one church to another in his regular rounds, either on horseback or driving a buggy. Rev. Dorland took a lot of his pay in produce, as cash was none too plentiful."

Luke and Juliette had five sons and one daughter. Two sons, Edwin and Heber, and the daughter, Amelia, died before reaching the age of six. The others were Walter Lowrie, born May 2, 1849; Charles Johnson, born July 29, 1851; and William Gardner, born July 1, 1854.

At the close of the Civil War, the Freedman's Committee of the Presbyterian Church USA commissioned Luke Dorland to find a suitable location for a school for Negro girls. The story of this search and the subsequent events are detailed in Leland Stanford Cozart's history of Barber-Scotia College, *A Venture of Faith*:

> Higher education for women at that time was considered among many influential leaders, as a matter of sufferance on the one hand, or greatly limited exposure. . . on the other. Even those who regarded education for both sexes as a basic right felt that since the place of a woman was in the home, her education should be slanted in that direction . . . . Dr. Dorland's response to the call to be a pioneer in this field was no doubt more because of his missionary zeal than of philosophical notions based on the concept of separate education for the sexes.

After several weeks of looking, the site was found, and during the first month of 1867 Rev. Dorland began the work of Scotia Seminary for Negro girls in Cabarrus County, North Carolina.

Answering this call could not have been easy for the Dorland family. Having always lived in the North, they, then, had to leave kith and kin and children's graves, to enter, with three teen-aged sons, the near-foreign Carolina country, which was still bleeding from Yankee-inflicted wounds, to minister to a congregation of another race and mainly to the lowly "distaff side" of that race.

Dorland, however, took the challenge as coming, not from man, but from God and likely determined then and there to create a great enlightenment to mankind.

The story of Luke Dorland's efforts in Concord, at this point, seems to be a paradigm for Dorland Institute and Dorland Memorial Church. According to Dr. Cozart, the Cabarrus County mission school "was organized in the home of the president [Dorland] because at the time the Board of Trustees had bought neither house nor land for the institution." (Simultaneously, Dorland was completing the organization, across the street, of the first of four Negro churches, the Westminster Presbyterian Church in Concord.) In 1870 one half acre of land containing a small house was bought by Rev. Dorland and deeded, a day later, to the school's Board. The house was used to temporarily house ten boarding students. The next year a two-story frame building was erected, with enrollment at 73 students, but "many had been turned away for lack of room." Rev. Dorland refers to the building in a letter to a friend: "It has been a labor of love, even though I have carried on my back every stick of timber myself."

Luke Dorland was no stranger to manual labor and long hours, having worked on his father's farm until the age of twenty. His personal participation in the building of the school — rolling up his shirt sleeves with former slaves--was one reason he was well-liked and respected.

Dorland was also a man who showed courage in a hostile setting. Dr. Cozart has related how Rev. Dorland on Sunday mornings, "rode a mule deep into rural sections, marked mainly by one-lane wagon paths leading to and from crudely-built log cabins, to preach to Negro congregations who came to spend the whole day at church—both a spiritual sanctuary and a social outlet. Upon returning in the evenings he often preferred to spend the night in a haystack to avoid annoyance, which more than once he had encountered—annoyance which carried at least a threat of violence. . . . Some of the citizens made it quite clear that they had no sympathy with what was being done for the Negro." Had he lived a century later, Luke Dorland would have been a "peace prize" candidate.

Other descriptions of Rev. Dorland in *A Venture of Faith* say that he was a man with kind hands, ready to help and guide, a gentle man, a rock in a weary land. And his wife was held in equally high regard. She served as principal of Scotia Seminary, as well as organizer of Sunday School groups and projects in the four Cabarrus churches founded by Dorland. The Old Scotia graduates, according to Cozart, used to say, "No one could ever come into contact with the Dorlands without loving them and knowing that they were sincere in their desire to serve."

Just as it later was in Hot Springs, once Scotia Seminary became established, there was not enough money to support the growing work. Dorland found that he had the added responsibility of writing letters of entreaty to Northern Presbyterians. "There could have been no delusion of feathering his own nest," said Cozart, "for the ability of parents to pay was almost negligible. No tuition was charged, and the average annual payment per student was $32.00. Pupils did their own cooking and ate at a common table. They worked by turns under the supervision of a teacher."

17

TABLE 6. ANALYSES OF THE SPRING WATER AT HOT SPRINGS, N. C.

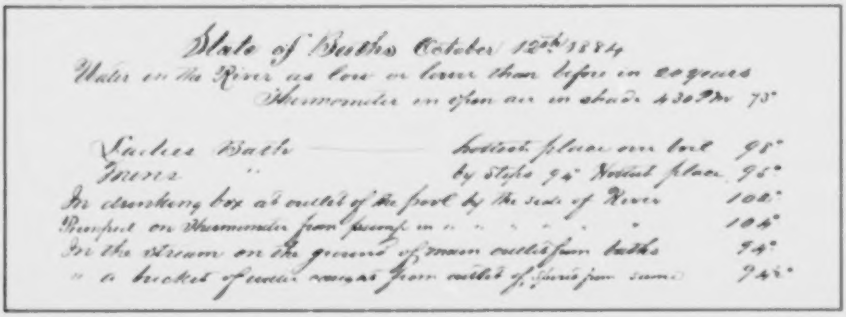
(From Fitch, 1927, p. 532)

Hypothetical combinations	Parts per million			
	Analyst, Chandler and Pellew		Analyst, Adelmarth	
	Bathing spring	Drinking spring	Warm spring	Hot spring
Potassium chloride (KCl)	5.30	8.56		
Sodium chloride (NaCl)	15.57	18.82	40.09	
Magnesium chloride ($MgCl_2$)	3.76	6.33		34.08
Calcium chloride ($CaCl_2$)	170.81	152.96	195.42	51.47
Potassium sulphate (K_2SO_4)	6.16	0.04		
Sodium sulphate (Na_2SO_4)	154.50	152.27	72.55	
Magnesium sulphate ($MgSO_4$)	22.93	139.10	130.72	128.33
Calcium sulphate ($CaSO_4$)	699.46	693.63		300.45
Sodium bicarbonate ($NaHCO_3$)			102.00	
Ferric oxide (Fe_2O_3)			40.05	
Sodium Silicate (Na_2SiO_3)	51.16	54.40		
Calcium silicate ($CaSiO_3$)	102.32	108.82		
Silica (SiO_2)			63.36	
Total solids	1,231.97	1,342.93	647.17	514.33

According to The State magazine, in 1848 a travel guide author visiting Warm Springs reported the water temperature of the half-dozen springs to be 105 degrees. He also said, "The water is clear as crystal, and so heavy that even a child may be thrown into it with little danger of being drowned. As a beverage the water is quite palatable."

Later, the discovery of a hotter spring prompted the Southern Improvement Company (owner of the springs and some of the village) to change the town's name to Hot Springs.

In 1950 a Hot Springs Geological Window report prepared by the N.C. Dept. of Conservation and Development stated that some 20 thermal springs had been reported on the hotel property, all emerging "through the alluvial fan on which the town is built." The temperature of the springs in use at the time registered from 96 degrees to 104 degrees. (In 1937 a high of 117 degrees had been documented at other of the springs.) Water flow for the one spring entering the spring house measured six gallons a minute, and also appearing in the 1950 report was a chemical analyses table (reprinted above) which had been converted to parts per million in 1927 from an analyses published in 1886. Steven Oriel, the report's author concluded that, "Despite the number of geologic studies and observations made in the Hot Springs area, the origin of the hot springs remains a problem."



State of Baths October 12th 1884
Water in the River as low or lower than before in 20 years
Thermometer in open air in shade 4 30 P.M. 73°

Ladies Bath — hottest place on [illegible] 98°
Mens " by steps 94° hottest place 95°
In drinking box at outlet of the pool by the side of River 100°
[illegible] on thermometer from [illegible] in " " " " " " " 104°
In the stream on the ground of main outlet from baths 94°
" a bucket of water caught from outlet of [illegible] from same 94½°

From the Warm Springs hotel ledger comes a monthly "accounting" of the water levels and temperatures in 1884.

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But standards at Scotia Seminary were not mediocre simply because the students represented the down-trodden and "had no place to go, but up"; quite the opposite was true. Luke Dorland set his sights high as he tried to make his girls' school like the fine New England finishing schools of the day. He often referred to Scotia as the "Mount Holyoke of the South," even to using the phrase as the sub-title in the catalog.

His self-imposed ideals, coupled with the pragmatic needs of the people, placed a weighty mantle upon the educator's shoulders. Eventually, a need for rest led him to request retirement. Besides his founding of the seminary, Dorland had served as Stated Supply (minister) of Westminster Church for nearly nineteen years. Boarding school and church responsibilities had combined to make a twenty-four hour day, seven days a week—taxing, even for a young man. To insure a smooth change in the administration, Rev. Dorland announced his plans in advance; thus, in 1884 Lafayette College recognized his contributions to society by bestowing upon Dorland the degree of Doctor of Divinity.

A partial transcript of Luke Dorland's honorary application (dated January 9, 1884) from S.C. Logan, Secretary of the Board of Freedmen of the Presbyterian Church, U.S.A., to Dr. Knox of Lafayette College: "He [Rev. Dorland] is one of the most worthy and hard-working brethren I have ever known. His success in establishing his magnificent seminary at Concord, N.C., entitles him to the respect of all educators. As I have known his work from the beginning and have been fully acquainted with all its difficulties you will allow that I am in earnest when I say he has evinced the highest qualities of the Presbyterian Doctor of Divinity. He is a gentleman and a scholar . . . whose life has been given to the Presbyterian Church."

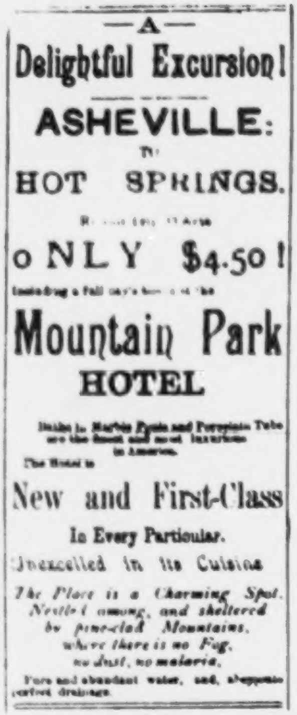
The presidency of Scotia was assumed in the fall of 1886 by David J. Satterfield, with no loss of momentum to the school.

Leaving the Piedmont, Luke and Juliette could not know that the call of the mountains' pure air and healing water would be almost as prodigious as had been the Concord call a score of years earlier. □

Mary McLeod Bethune

This stamp commemorates Mary McLeod, who, coming from a family of seventeen children with slave parents, was a product of Luke Dorland's "Mt. Holyoke of the South." She became co-founder of Bethune-Cookman College, special adviser to President Franklin Roosevelt, and recipient of many awards.

MOUNTAIN PARK HOTEL — *James H. Rumbough bought the Patton prosperings (which included the growing town of Warm Springs) in 1862, operating with success until the hotel burned in December, 1884. The "rubble" was sold to the Southern Improvement Company who immediately built another grand structure—the Mountain Park—and changed the town's name to Hot Springs. (The property later reverted to Rumbough.) Completed rail connections brought to the widely-known resort an elite clientele. (In 1907 O. Henry came for his honeymoon.) Guests at this hotel often contributed to Dr. Dorland's village school.*



—A—

Delightful Excursion!

ASHEVILLE:

T[illegible]

HOT SPRINGS.

[illegible]

ONLY $4.50!

[illegible]

Mountain Park

HOTEL

[illegible]

The Hotel is

New and First-Class

In Every Particular.

Unexcelled in its Cuisine

The Place is a Charming Spot.
Nestled among, and sheltered
by pine-clad Mountains,
where there is no Fog,
no dust, no malaria.

Pure and abundant water, and, [illegible] perfect drainage.

This January 4, 1889 ad appeared regularly in the Asheville Citizen. The luxurious hotel with its park-like grounds was often compared to the Vanderbilt house at Biltmore.

Traditionally one of the Southeast's first golf courses, the **Wana Luna** *attracted many to Hot Springs in the late 1800's.*

A TIME TO PLANT: 1887-1895

The Best Blood of the Race

Dorland Comes to Hot Springs

In 1886 the Dorlands arrived in Hot Springs, most likely by way of the Western North Carolina Railroad which had been completed through Warm Springs only four years before. No doubt, this would not have been the missionaries' first visit to the famous watering place.

The town was a paradox, indeed, with its luxurious newly-built hotel (the Patton "White House" had burned two years earlier), overlooking spacious grounds, and providing all the needs of its wealthy, often renowned, patrons who came from all parts of the United States. Conventions were held there, and golf tournaments, as well as balls, hunting parties, swimming and a variety of other entertainments. There were one hundred sixty gas-lighted rooms, a French chef, and a New York band that played during the summer months.

By contrast, in the village itself and just beyond, there were the poorest of mountain families with numbers of hungry, ill-clad, unschooled children. Some of the townspeople–merchants, and railway or hotel employees–lived a better life, but were still a long way from those who frequented the Mountain Park.

The *Asheville Citizen*, in 1889, for instance, named as "recent arrivals to the Springs" Senator Barbour and family of Virginia; General Orlando Smith, Vice President of the Baltimore and Ohio railroad; and Mr. T.H. Adams and Miss Adams of Quincy, Massachusetts, a nephew and niece of John Quincy Adams. The hotel owner's daughter, herself, was the socially prominent widow of President Andrew Johnson's son, and was at that time in Europe where she would be presented to Queen Victoria!

It is difficult to imagine the Dorlands in such high society, mingling with idle spa guests. But then, the Reverend Luke probably felt déjà vu as he walked through the tiny town of seven hundred working-class people, a town with no school and no Presbyterian church. In fact, the Dorlands sent word to their friends in the North, "A large proportion of the adult population can neither read nor write. Large families live together in little huts of one or two rooms. There are grades of intelligence and refinement from the highest to the lowest, but the stranger passing through wonders how human beings can exist in so low and degraded a state. They have no hope and they need light."

Nonetheless, on October 21, 1886, Luke and Juliette Dorland of Cabarrus

County bought, on Hot Springs' main street, an acre tract containing a partly finished house for the price of eight hundred dollars. Here the former mission workers made their home in the "house by the side of the road," as the poet, Foss, has said. According to the old-timers, it was just opposite the site of the present Presbyterian Church. Nor did they turn away from the poet's "parts of the infinite plan."

When the villagers became acquainted with the retired educators, some prevailed upon the Dorlands to teach their children. Once again, an embryo was formed in the Dorland's dining room which rapidly took the shape of a school of twenty-five earnest students. The two teachers were said to have had a beautiful and touching patience with the little ones.

The next year, more youngsters begged to come, but the dining room--only fifteen feet square--was far too small. Unable to turn his back on these sincere people and their tremendous need, Luke Dorland appealed to his former employer, the Presbyterian Board of Home Missions. Three hundred dollars was granted for books and equipment and the Board also promised a teacher. At his own expense, Dr. Dorland built a two-story frame school house, complete with belfry, on the hill in back of his home. That second year, sixty pupils were accepted.

The third year nearly ninety enrolled with many coming from faraway hills and coves and having no place to live. Mrs. Dorland made room for a few girls to board in her home. Miss Abbie Bassett, industrial teacher, joined the Dorlands and taught the older girls "to cut and make their own garments and those of the little children," stated a mission article.

The next year Dr. Dorland wrote that, "The children have poured in from the mountains and valleys; many walking a distance of from two to six miles until the roll counts over one hundred of ages from six to nineteen years; and in studies from ABC to English grammar and kindred branches. Three rooms of the small building have been crowded to excess, rendering the place unsafe to the health both of teachers and pupils."

Soon two wings were added to the lower floor of the school house and two more teachers hired; in addition to the Dorlands and Miss Bassett, there were Ida M. Dean and Mrs. A.E. Blackburn.

Interest in the school's work spread and contributions came in from those who had known Dr. Dorland in the North, from those who had helped with his work at Scotia and also from the regular visitors to the mineral springs. One friend, Mrs. C.R. Crane of Chicago actually printed a small eight-page booklet entitled MISSION SCHOOL, HOT SPRINGS, N.C., which included a photograph of the school and children as well as a description of its work and needs, imploring people to send money to remedy the overcrowding. (Dr. Dorland would place a copy of this publication in the resulting new building's cornerstone.)

Mrs. Crane also asked for subscriptions to provide scholarships for the indigent. Based on previous experience the Dorlands had estimated the expenses for one pupil's eight-month school term to be fifty dollars. Day scholars' tuition was one dollar a month for beginners and one dollar and a half for the advanced, or twelve dollars for the year. As low as it was, over half the students had not been able to pay the cost the year before.

In her plea, Mrs. Crane explained that the school's "training will be on Christian principles but not SECTARIAN. All will be received on the same conditions." She asked for money which would be spent, "On minds as bright and promising as any in the world. These boys and girls are the offspring of Anglo-Saxons, Scotch, Scotch-Irish, Germans and Huguenots, THE BEST BLOOD OF THE RACE."

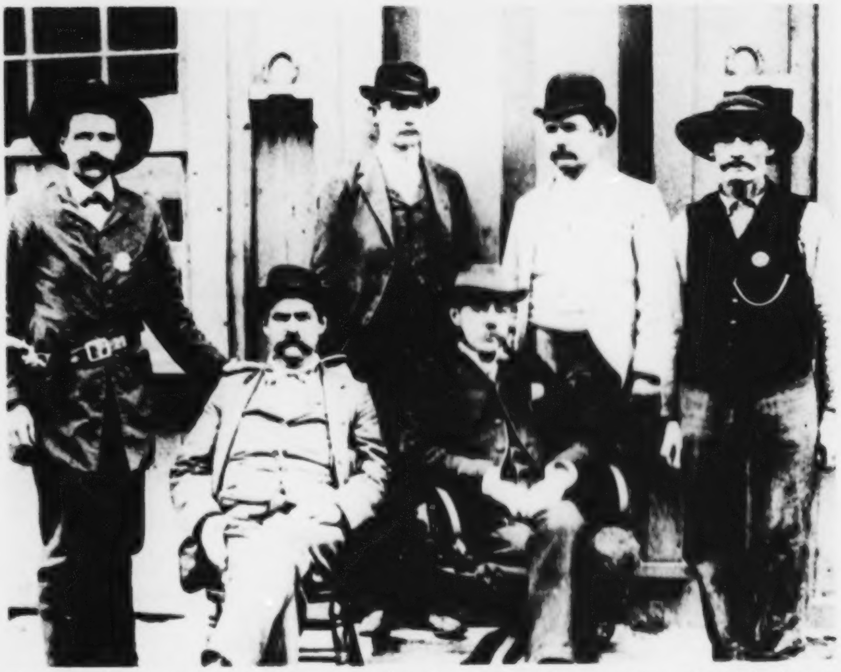
Supplementary to Mrs. Crane's efforts, Dr. Dorland again requested relief from the Presbyterian Board in New York. Consequently the Board assumed control of the Hot Springs mission school in 1893, contributing $5000 to a new building which would, upon completion be turned over to the Women's Executive Committee, a division of the Home Mission Board.

On February 2, 1893, Luke and Juliette sold their Hot Springs property with home and school house to the Board of Home Missions for $3,300. Until they could make other arrangements, the Dorlands continued to live on the premises, most likely by gratis of the Board or at a nominal rent. On April eleventh Dr. Dorland bought, for six hundred dollars, another tract of land adjacent to the first lot. This he also deeded to the Board, four weeks later, at the same price of six hundred dollars, "paid for by the family of J.W. Stickler of Orange, New Jersey . . . to be used for educational and missionary purposes," stated the deed.

The 1893 school term opened with a new superintendent, Mr. I.N. Smith, who came to Hot Springs from Hungerford Academy in Springville, Utah. Dr. Dorland had, for the second time, retired from active teaching, but Mrs. Dorland remained on the staff until the end of the fiscal year, April, 1894. The teacher list that year included more new names: Mary Bassett, Mary Goodman, Flora Campbell, and Clara Glover.

In May 1894 yet another lot was added by the Board to complete the Bridge Street frontage next to the original Dorland lot. For this the Board paid nine hundred and twenty-five dollars. Final plans could then be made for the new building which would sit upon those two latest land acquisitions. A letter written that summer by Mr. Smith to the *Home Mission* magazine related that, by the time the August issue had reached the press, the proposed edifice would be framed and under roof.

The 1894 school year showed neither of the Dorlands on the payroll, although they continued to provide support and advice. Another change in principalship brought Rev. Charles Stedman Newhall to take Smith's position. Newhall, Boston-born Home Missionary, came from McAlester, Indian Territory (later Oklahoma), bringing his family. He would serve as school



Upon hearing of the Presbyterian school at Hot Springs, many mountain families moved there so their children could attend. At the same time, the hotel and boarding houses, baryte mill, railroad and lumber interests offered employment not existing in the hillside coves. Thus the village grew and incorporated on February 5, 1889, with corporate limits: "one mile north and south, east and west, from the center of the railroad passenger depot in said town." The first officers consisted of a mayor (Beverly W. Hill), three commissioners (F.L. Montgomery, Martin McFall, and Newton J. Lance) and a constable (John Daniels). In March 1893, an amendment changed the word "commissioners" to "aldermen." The above photograph (taken the following November) shows:

*Seated, left to right — *Martin McFall, alderman*
**B.W. Hill, mayor*

*Standing, left to right — *John Daniels, constable*
**Bud Lance, alderman*
**N.J. Lance, alderman*
Rollins, deputy

*(*fathers or grandfathers of Dorland students)*

pastor and Bible teacher, too. Lillian M. Allison was also added to the faculty.

By Thanksgiving the fine new dormitory was ready for the occupancy of sixty girls; its cornerstone was inscribed DORLAND INSTITUTE 1894.

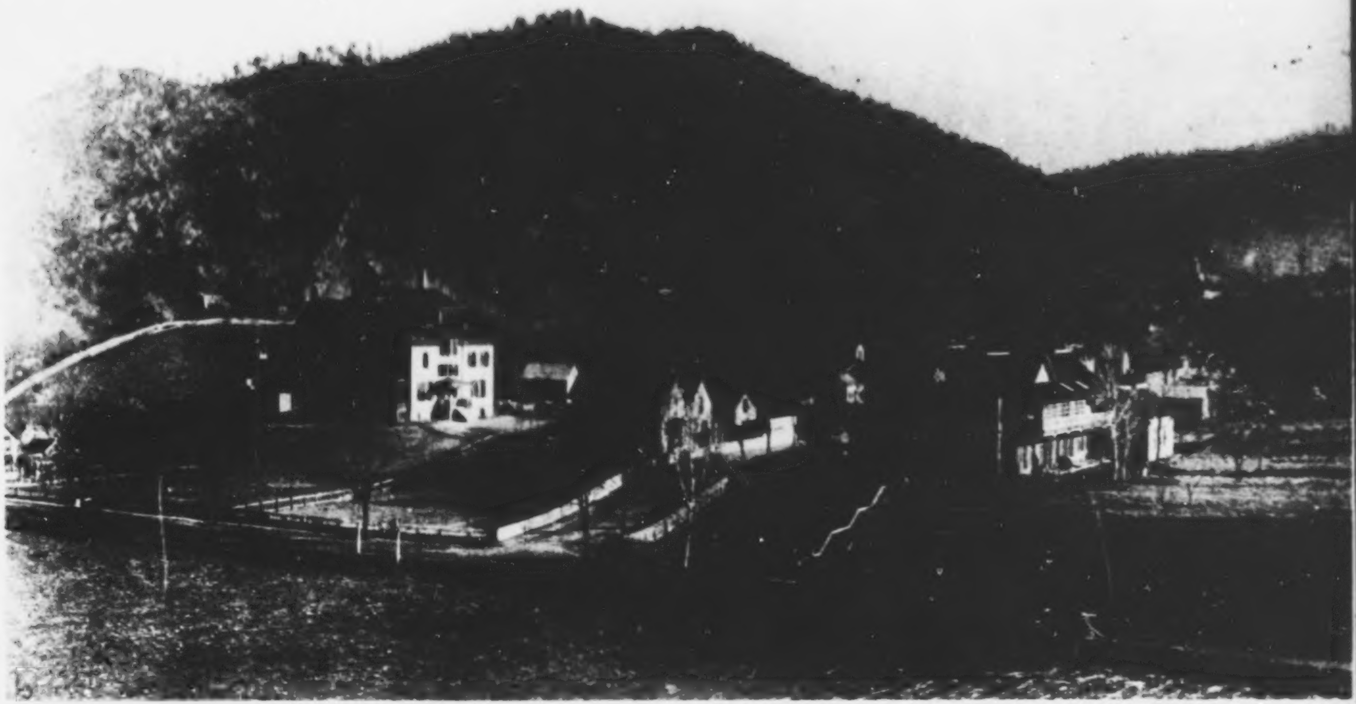
Built in the Victorian style the five-story structure looked like a castle to the mountain children arriving from one and two-room cabins. It had grand appointments such as crystal chandeliers, detailed woodwork, and beveled-glass doors. On the lowest level, which was partly underground, were the kitchen, student dining room, and laundry. Offices, library, students' parlor, faculty parlor and faculty dining room made up the second or main floor. A dumb-waiter brought teachers' meals from the basement. The impressive winding staircase led to the next two floors of bedrooms, with the small fifth-story turret room being used for storage. The wide hallways on each floor were furnished with long, hardwood benches. To avoid clutter in the foyer, the benches had lift-top sections that held sweaters or coats while the girls were at lunch. Upstairs, identical ones stored extra blankets for chilly nights. This beautiful home-away-from-home was always shining and neat, kept so by the students themselves, as part of their required chores.

Two classes of older pupils were also fitted into the new dormitory, giving welcome relief to the overcrowded school house. As a later principal reported to the New York office, "The Institute is a building creditable to our Board, for it is built in the most substantial manner from basement to attic and being supplied with all conveniences, it is of itself an education to many."

The next year, after almost a decade of nurturing, Dr. Dorland could be assured that his seedling school had established permanent roots. Again hoping to rest, he purchased, in April of 1895, a small piece of property a short distance from the campus, on "Rumbough" hill, where he built yet another retirement home. (This would become the "core" of the famous LANCE HOUSE of later years.) From their new home the Dorlands maintained interest in the school's progress, helping both students and teachers. As written in a mission publication, "many a tired teacher reaped the benefit of Mrs. Dorland's generous hospitality and culinary skill."

Enrollment for the 1895 fall term at Dorland Institute totaled one hundred fifty — sixty boarders and ninety day students. Miss Della Scott and Miss Maud Bryson were new faculty members as well as the Misses Amelia and Julia Phillips, sisters.

Based upon her fine record and qualifications, the Board right away commissioned Miss Julia Phillips to the position of superintendent of Dorland Institute. □



DORLAND INSTITUTE CAMPUS circa 1895 — *small school building with belfry (to left of dormitory) was built by Dr. Dorland at his own expense in 1888 and used until 1900.*

Large home in center, between dormitory and Sunnybank, was owned by C.H. Sowers. Washburn Cottage was later built on the site, (rare photo).

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Girls' Dormitory (erected 1894) with boarders and day students in 1896-97 school year.

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A TIME TO PLANT: 1887-1895

Of Time and Circumstance

The Asheville Normal

The opening of Asheville Normal and Collegiate Institute for girls in 1892 would have historical significance for Dr. Dorland's school in Hot Springs. Julia Phillips, when called to Dorland Institute, was teaching at the Normal; thus, if the Asheville school had not existed, the Hot Springs mission might have closed for lack of a like-minded successor to Luke Dorland. Sharing sponsors, the two schools began a long-lasting relationship which would strengthen as time progressed. (Two of the earliest Normal graduates--Maud Bryson and Rose Blanton--would teach at Dorland Institute for Julia Phillips.)

To fully understand the importance of the founding of the Asheville Normal, it helps to look at the school's setting in the Western North Carolina mountains at the time.

Presbyterianism was in the process of being rescued from being a victim of its own history, which had started over two centuries before. In his book, *The Southern Mountaineers*, Samuel T. Wilson, D.D. observed that, "Like the rest of Americans, the mountain people are a composite race." English, German and Huguenot names were found among the first settlers in the mountains, but the predominant strain was Scots-Irish.

These Scots and their near kin in Ulster, Ireland, had been fleeing persecution since the early seventeenth century. Maltreated and displaced, they eventually found their way to Boston, Philadelphia, and Charleston in search of religious freedom. From Philadelphia westward, their wagons creaked through the Shenandoah Valley into the North Carolina foothills, where a few stalwarts pressed on to the mountains, carrying their Bibles and their Presbyterian doctrine. As John Preston Arthur, in his history of Western North Carolina, has said. "The creed of the backwoodsman, who had a creed at all, was Presbyterianism."

But belief and organization were generations apart on the mountain frontier. The nearest Synodical and Presbyterial administrative help was in the Piedmont. This fact, coupled with a dearth of seminary graduates willing to come to the mountains, kept the Presbyterian church from developing. Since the Methodists and Baptists did not require educated ministers, their mountain congregations were growing at the same rate as the settlements. The Scots-Irish, church-goers by habit, simply joined their neighbors' churches, for lack of their own denomination.

By the time the Western North Carolina Railroad had bored its way through the Swannanoa tunnel and down to Paint Rock, the Presbyterian Church had faded to a memory in the hearts of the highlanders.

Becoming alert to the plight of these Appalachian mountaineers, the Presbyterian Church in the U.S.A., or "Northern" Presbyterian church, as it was commonly, though erroneously, called, began to listen to its conscience.

Dr. Wilson addressed the problem as follows: "The present duty of Presbyterianism is also to discharge the debt that it owes its brethren in the Appalachians. It owes a duty to brother Americans 'beleagured by Nature in the mountain fastnesses'; for ours is a national church, with a duty to perform to all sections of the land."

But the *manner* of the doing was the cause of some discussion. Normally the avenue of education was the favored route for Presbyterians. Boynton Merrill, Jr., in *Jefferson's Nephews*, noting denominational differences during the Great Religious Revival of the early 1800's said, "Established Presbyterians believed that social institutions, if properly directed, could be a vital influence in elevating the spiritual quality of people's lives. They felt it was a moral duty to improve their communities and prepare their children for responsibility. Education was one of the traditional Presbyterian imperatives." However, when it came to expending the funds for the education of Appalachia, there was the question, are we doing the job of the State here, when our money is needed in other areas of church domain? The final concensus, according to Wilson, was that the southern mountaineers were an "exceptional population" in need of "exceptional treatment." It was thought that this could be rectified most expediently through education and religious training of the young people.

Thus it was that Dr. Thomas Lawrence, Scottish-born agent for the Presbyterian Church U.S.A., was in Asheville in the 1880's searching for a mission school site. He met Rev. and Mrs. Lewis M. Pease, retired Methodist missionaries from New York, who had had a similar plan (before they were stricken with financial reverses, and had to use their building for a boarding house instead of a school).

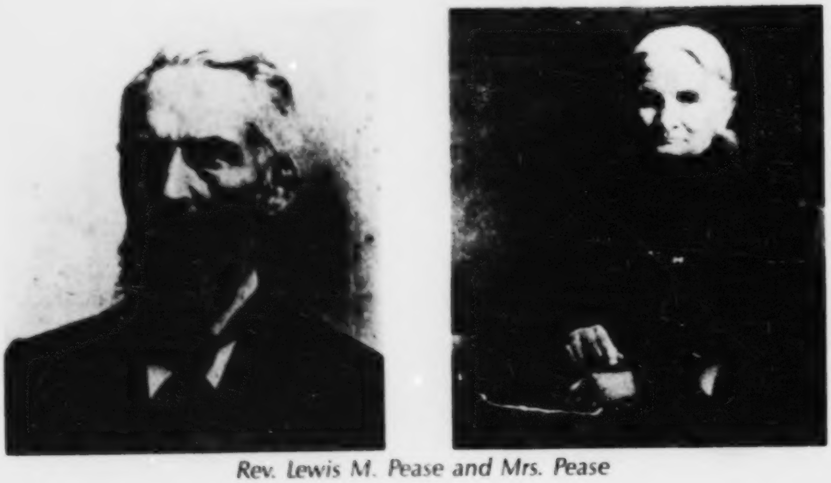
After a "meeting of the minds," the Peases deeded their thirty-one and better acres to the Presbyterian Board of Home Missions in June. By October fifth, 1887, the school was operating in the boarding house under the name of Home Industrial for Girls. From Butler, Pennsylvania, came Miss Florence Stephenson to be principal, while Rev. Pease became Superintendent and his wife became Supervisor of Industrial Training.

All space was promptly taken with seventy-five boarders and forty-five day students. An enlargement to the building was made the following year and it was soon overflowing. Then plans were made for a higher-level school to train these girls to teach in their home communities.

Subsequently, Dr. Lawrence returned to Asheville in 1892 to begin his fifteen-year term as president of the newly-opened Asheville Normal and Col-

Asheville, N.C., Normal and Collegiate Institute.

Dr. Thomas Lawrence Supt.
Normal College, Asheville, N.C.



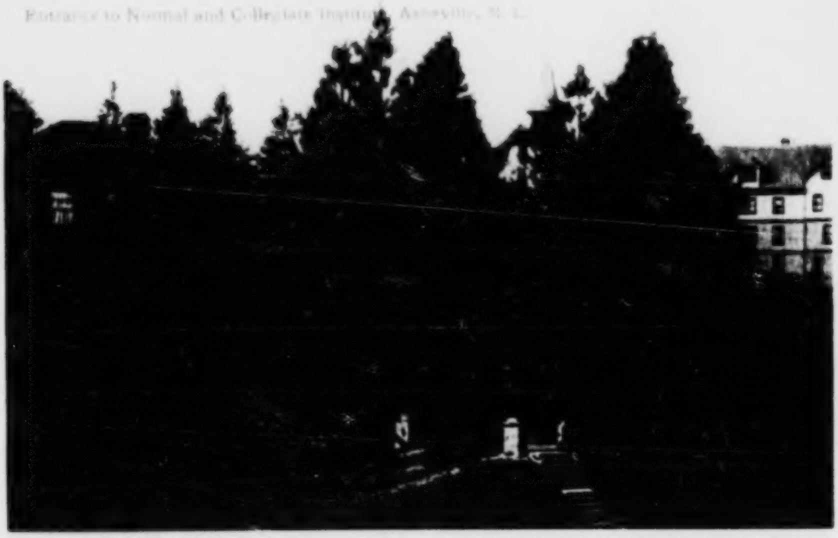
Rev. Lewis M. Pease and Mrs. Pease

legiate Institute. This school, sharing ground and sponsor with Home Industrial, was to become a teachers' college of high repute, the epitome of Presbyterian educational efforts in the mountain mission field.

An eye-witness account of its growth and development was given by Miss Florence Stephenson in *Home Mission Monthly* in 1907:

> In April, 1887 I was appointed by the Woman's Board of Home Missions principal of the school to be opened at Asheville and soon after received my commission to begin work September fifteenth of the same year. At that time the Woman's Board had no school work in the thirteen counties of Western North Carolina, which now constitute the territory of French Broad Presbytery. There were only two church organizations belonging to our branch of the church within their borders and Presbyterianism was fast dying out. The minutes of the Assembly show the number of churches, of ministers, of church members now in this presbytery, whose existence is the direct outgrowth of mission school work. In the schools of the presbytery today you could see sixteen hundred children and young people, of whom more than five hundred are in boarding schools.

Hence, a chain of events in history can be likened to the threads on a loom, which, when woven together of their many hues and textures, create a product of usefulness, beauty, and influence. As we pick up the thread of Julia Phillips, we again throw the shuttle between the strands of time and circumstances to complete the fabric of Dorland Institute. □


Entrance to Normal and Collegiate Institute, Asheville, N. C.

Memorial Mission Hospital presently occupies this site of the former Asheville Normal and Collegiate Institute.

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A TIME TO PLANT: 1887-1895

Fine and Superfine

Phillips Takes Charge

Dorland Institute's female superintendent was quite a departure from the usual headmaster to which Western North Carolina was accustomed. The cultivated and proper school "marm" would seem to be at the mercy of raw-boned and uncouth mountaineers who had long been isolated from civilization's progress and refinements. The students were not all children, either. Many were fifteen to twenty years and even older — considered adults in country where early maturity was a result of harsh and primitive living. The fact that Phillips was a New Yorker only compounded her problems.

However, Dr. Dorland, though feeble, still offered male sanction to the school's activities and to its new superintendent. Moreover, Julia Phillips had become somewhat acquainted with mountain children and their "peculiarities" during her short stay in Buncombe county, albeit girls only. But she had dealt with co-educational teen-agers in New York and would not be easily intimidated. After all, Dorland's new headmistress was not young and naive.

Julia Phillips had been born at Exeter, New York, on November 10, 1842. Her parents, Olive Babcock and John Phillips, were "hard-working farmers, intellectual and refined, deeply religious and God-fearing." There has been little recorded about Julia Phillips' preparatory years except that she had studied art under John Ward Stinson at the Metropolitan Museum of Art in New York City. In 1874 her family moved to Oneonta, New York, where Miss Julia began work as city librarian (the first person to hold that position in Oneonta); she then taught at the high school there for thirteen years. In Oneonta, she was especially remembered for the vigor and energy which she threw into her work and for the forcefulness of her personality. She was also considered a natural-born teacher. When her sister Amelia became seriously ill, Julia Phillips brought her South, the only known treatment for tuberculosis at the time.

In Asheville, Miss Phillips was immediately asked to teach at the Normal and Collegiate Institute where she "gave great satisfaction." But after only two years, she left to fill in at Hot Springs during the transition period of Dr. Dorland's retirement. Miss Amelia Phillips accompanied her sister to Hot Springs and began teaching, also, in the mission school.

The two women would manage to overcome the obstacles of tradition with a conscientiousness and compassion that soon endeared them to the much maligned and under-privileged Southern Appalachian people. □

A TIME TO PLANT: 1887-1895

Both Spiritual And Temporal

Organization of Church and Boy's Work

During the fall of 1895, with the lessening of his school responsibilities, Luke Dorland could turn his attention to the need for a Presbyterian Church in Hot Springs. Sunday worship services had been held for the faculty and student body since the school's beginning but this was not the same as a "full fellowship church." Visitors and townspeople were not as apt to come to the school building on the Sabbath because they could not be assured of more than standing room. "By putting three in a seat we can accommodate one hundred and eighty" wrote Julia Phillips to friends in the North. With a pupil enrollment over one hundred fifty and the staff and their families numbering a dozen there was little space left for the villagers.

As an active member of Holston Presbytery, Dr. Dorland had good results, at last, when the organization of the Hot Springs Presbyterian church came in the new year, effected on February 2, 1896, by C.A. Duncan and Thomas Lawrence, Presbytery Committee. Pastor of the new church was Reverend Francis A. McGaw; Dr. Luke Dorland was appointed moderator of the session. Among the twenty charter members were Mrs. McGaw, Mrs. Dorland, two members of Rev. Newhall's family, and the following Institute staff members: Julia Phillips, Amelia Phillips, Annie Watson, Maud Bryson, Della Scott and Charles Newhall, school pastor. Later in the year, to the annual meeting of the General Assembly of 1896, the following report was made by the Board of Missions:

> A church was organized at Hot Springs, N.C., the direct outgrowth of the faithful school work done in Dorland Institute. We may confidently expect constant and increasing results from schools so well equipped among a people of such noble stock and patriotic principles. It is to their ancestors that we are indebted for the first formulas of the Declaration of Independence; and that love of liberty, which found expression so early in the history of this country, was maintained through the entire career of slavery, and was manifested in the regiments of patriots from the mountains of North Carolina who fought for the Union in the Civil War. This sturdy Scotch-Irish stock that gave us a Jackson and a Lincoln is now providing the Church with some of her best ministers and most capable teachers.

Hence another seed had been sown in Hot Springs by Luke Dorland. It would sprout and push through the readied earth, adding leaves and deep roots as time went by.

Dr. Dorland's plantings would also include, during the summer of that same year, the arrival of Miss Caroline B. Pond, Presbyterian mission worker who would send down roots, herself, to become the longest-tenured member of the Dorland faculty and one of the most influential.

For seven years prior, Miss Pond and a co-worker had operated a school for Indian boys and girls in Zuni, New Mexico. (They were the only white women among 1600 Indians, and were forty miles from Fort Wingate, the nearest railroad station.) Accompanying Carrie Pond to Dorland Institute was a little Indian girl named Daisy, "who was a help and pleasure in many ways."

As matron of the Institute's new dormitory, Miss Pond's job would be far from easy. The Mission Board's monthly magazine described the situation: "Housing consisted of the girls' dormitory and a small school building of two rooms. There was no suitable place for supplies; the ironing had to be done in the hall; the pupils were young women who did not understand the use of many kitchen utensils. To bring order out of confusion with more than fifty girls, to teach them to cook suitable food, to sit and eat properly at the table, to care for their rooms, to undress at night, were only a few of the many duties that devolved upon the matron." (She likewise had to check the suitcases of new boarders who often brought [as did student Bessie Daniels], in addition to snuff and chewing tobacco, their families' tried-and-true cold medicine--homemade whiskey!)

In a short time, however, Carrie Pond would move into a teaching position "requiring great tact and skill" — that of working with boys who were twenty to twenty-five years old, yet studying at the primary level. Pond would also take charge of the advanced grades, being an excellent teacher of Latin. Her proficiency and experience would in future years lend strength and stability to Dorland's "crop" as it faced "famine, flood and pestilence."

Yet a final planting to receive Luke Dorland's blessing was the boys' department of Dorland Institute. Many Hot Springs boys prior to 1896 had attended the school as day pupils, but the new Rev. McGaw was sympathetic to the boys at a distance, who also desired education. "Some would walk twenty or thirty miles with their little bags of clothing, only to be told that they must return, as there was no lodging place for boys at Dorland," stated a mission pamphlet. At the beginning of the '97 term, McGaw gathered sixteen of those who were too poor to board at the town's rooming houses, and formed an "independent boys' club." They lived at a house in the village whose rent was paid by a Miss Vreeland of Frenchtown, New Jersey. Miss Warne from Chicago's Moody Institute served as matron, for free. The grateful lads studied seriously but could contribute nothing financially. Frank McGaw, who had three children of his own, took from his pocket all that he could, "but at one time provisions ran so low that for a week the boys had only cornbread and salt." The dauntless youngsters hung on and Dr. Carter from Williams College (Mass.) collected funds to see them through the year. Consequently, this humble beginning, too, would bear fruit in its season.

Hence, it would now seem, Dr. Dorland could fulfill his decade-old dream of resting. In February he had bought an addition of "only six square rods" to his homesite, probably for a garden spot. Then, in April, he had been "honorably retired" from Presbytery duties. The Institute's enrollment in the autumn of 1896 was 207; fifty-six boarders had been taken with that many more turned away. The Presbyterian Church was growing, with a thriving Sunday School and Young People's Society. So, with planting reduced, at last, to strawberries and radishes, Luke Dorland's responsibilities were being shouldered by others.

Unfortunately, the retirement dream was shattered the following year. While visiting his son, Charles, in Springfield, Illinois, Rev. Dorland suffered an acute attack of bronchitis. He was ill only four days when he died. Burial took place, according to his wishes, in the vault alongside his three small children, at Belleville, Ohio.

Dorland had prudently prepared his will two years before, and a century later we are grateful for these clues to the personality of a man who otherwise left few traces of intimacy by which we could know him.

He was, first of all, a devoted and loving husband, giving credit and respect to his wife. With a few exceptions to his children and grandchildren, he left, "to my precious wife, all the income from our property. What we own is due in a great measure to her industry and economy." In his bequests to his three sons, he strove for equality, stating that, "I have made the division as impartial as I could, for I love them all most tenderly. None but a loving parent can tell how earnestly I have longed for their welfare, both spiritual and temporal. I wish I could have lived a more faithful life before them, more like the Lord Jesus. But I have waited for Thy salvation, O Lord, and these dear sons, and their families, I do commend to Thy loving and watchful care; may none of them be left out, Lord, when Thou makest up Thy jewels. Amen".

This prayer revealed a humble, compassionate man, who, after a lifetime of sacrifice, still felt himself lacking in faithfulness.

Dorland Institute was also remembered in its founder's will: "My library has in it some very valuable books, best suited to the use of a Minister of the Gospel, and it is my wish that . . . they be given to the Dorland Institute at Hot Springs."

The entire document, penned by his own hand, reflected the organized regard for others and the glorification of God by which Luke Dorland had always lived.

Mrs. Dorland subsequently returned to her home in Hot Springs and continued, though alone, to be involved with the mission there. In the Spring, at its next meeting, Presbytery sent a resolution of deep sympathy to Mrs. Dorland. Freshly written at the time of his death, by his friends and co-workers, these statements serve to further acquaint us with the man who founded

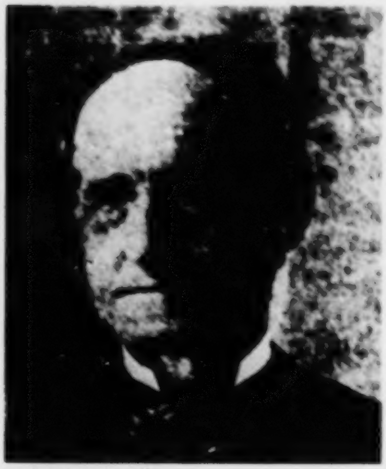
Dorland Institute:

> Whereas, it pleased God in his adorable providence on the 22nd day of November, 1897, to call our beloved brother and venerable co-presbyter, The Rev. Luke Dorland, D.D., from earthly toil to heavenly reward, the presbytery of Holston desires to place on record some suitable expression of our interest in his solemn dispensation: Resolved, therefore, that while deeply sensible of a great loss in the removal from our midst . . . we are thankful that God was pleased to prolong his ministry for fifty-four years, and that it was not until his life's work was rounded up and fairly finished that he was gathered home in the good old age of eighty-three years as a shock of corn cometh in his season.

The resolution (of several pages) continued by giving a biographical sketch of Luke Dorland, then closing with the coincidental summaries of his work at Scotia and at Dorland Institute. It told of the Dorlands'

> "twenty years of difficult and self-denying labor to the uplifting of the freedmen. . . . When they left Concord, the school and church had obtained buildings valued at $35,000 and an enrollment of 200 pupils. They came to Hot Springs worn and weary, to rest and recuperate, but the resting was reserved in heaven. For unexpectedly to them, God now put into their hands a work second in importance to none that they had done before. It was a work for educating the long-neglected white children of the mountains. Commencing, just as they had done at Concord, they first received a few pupils into a room of their own cottage. This became crowded, a large school room was erected and filled, and finally a boarding house erected, which, with the other buildings and grounds had cost $22,000 and the enrollment of scholars in 1896 amounted to 200 — equaling that of the colored pupils which they had left at Concord. The education in both places was religious, intellectual, and industrial. The Bible was faithfully and constantly used as a textbook. . . . We therefore regard Scotia Seminary and Dorland Institute as noble and fitting monuments to the memory of our departed brother and his devoted helpmeet."

Thus ended a blessed and glorious "chapter."□



Luke Dorland

Julia E. Phillips

A TIME TO BUILD UP: 1895-1914

Of Cabbages and Muscadines

The New Storeroom

Julia Phillips seems to have started immediately to improve Dorland Institute's equipment and overcrowding which had plagued the Dorlands. On November tenth, 1897 she wrote to Northern supporters, "We feel much better equipped for work than last year. . . . We have new desks for two of our school rooms. . . . Another great convenience that has come to us is our new storeroom." (Known in future years as The Annex, Home Ec., Studio.)

Prior to this, the dormitory attic, at the end of three flights of stairs, was the only storage in the Institute building. This meant constant climbing to get the barter items which supplied students' clothing needs, plus those of many mountain families.

Nor had there been a place to store vegetables and fruits raised on the premises or purchased in bulk to meet the large food demands of the kitchen. Laundry had to be done in fair weather and wherever a spot could be found—outdoors, in the hallways, and such.

A generous visitor, Mrs. Eliot Shepard, saw the great need and donated $250. Other collections met the total cost of $511 for the two-story structure with basement. This twenty-two by thirty-six building was well-constructed and would serve generations to come. It was not lathed and plastered until later, but worked well for utilitarian purposes.

Located immediately to the rear of the dormitory, it could be entered at two levels without going outdoors. From the Institute kitchen, the new cellar opened to reveal, on the right side, a thirty-ton coal bin. On the left were large barrels of sauerkraut and pickles, favorite items of the mountain girls; dozens of gallons of cherries, plums and peaches raised on the grounds; jars and jars of berries received in exchange for clothing; and bins filled with Irish and sweet potatoes.

Then, skipping to the upper story, one would find a bright laundry room with nine windows where the girls practiced ironing their personal washing to meet the matron's inspection. There was a laundry stove and lines from the rafters for rainy-day drying.

Perhaps the most important area in the new building was the middle story where the clothing barter took place. This part was entered from the main floor of the Institute and stored the used clothes from the mission barrels. Arranged as in a store, on one side, were women's and children's underwear, dresses, and aprons; in the center were second-hand cloaks; and on the other side were men's shirts, pants, vests and coats.

"None of these articles are given away, unless we find a person too old or too sick to work," wrote the principal. This departure from custom took some getting used to by the community. Miss Phillips explained. "When I first came here, the mission boxes and barrels were the most discouraging part of the work. . . I felt that they did the people harm instead of good, and when we relieved one case of actual distress, we made three beggars."

It had also been difficult to conduct school with folks knocking on the front door, the side door, or the back door, all hours of the day, wanting something from the barrels.

Since the things had not been sold by the Dorlands, Miss Phillips was told at the school that the donors would stop sending if she sold instead of giving them away. However, Mrs. Darwin James, President of the Women's Board of Missions at the time, during a visit to Dorland Institute, gave her support to the theory, saying, "If people would not pay for the things in money, produce, or work, let them freeze or starve."

It was a trying time, at first. People actually threatened Miss Phillips with evil actions, calling her all sorts of names, and accusing her of pocketing the money, but she stood firm. Calling it a business transaction, she divided the store into departments, opened on Saturdays, only, and posted the following price list:

	per bu.
Potatoes	$ .50
Corn, in the ear	.50
Corn Meal	.50
Shuck beans, strung	.75
Shuck beans, unstrung	.50
Mixed beans	.75
White beans	1.00
Onions	1.00
Black walnuts	1.00

	per gal.
Muscadines	.25
Huckleberries	.25
Blackberries	.25
Cabbage, 1 to 2¢ per lb.	
Fodder, 1 to 2¢ per bundle	
	per day
Children's labor	.25
Boys' "	.40 to .60
Women's "	.50
Men's "	.75

To the missionary societies in the North were mailed fifty copies of a letter describing the new managing of the storeroom. Many expressions of approval came in reply and the boxes and barrels continued.

Soiled or ragged things were never sold but washed and mended by women whose labor paid for their own clothing purchases. They also made, from unsaleable garments, little boys' pants or little girls' dresses and skirts. Nothing was wasted and every opportunity was used to teach a lesson in economy. "A man may send us a secondhand coat which we can sell for two bushels of beans, a woman, a dress that we change into four bushels of potatoes, and they are just as good to us as $4.00 in cash," wrote Miss Phillips to the patrons. Before this program was introduced, the people of the area had no market for their truck, leaving no reason to produce more than their immediate needs and they were very discouraged.

An instance is mentioned by Miss Phillips. "I found a family living in the cellar of a tobacco barn, a most poverty-stricken place. With a little encouragement they have hired land and brought me twenty-five dollars worth of corn, besides six bushels of meal, for which they received clothing and bedding, greatly improving their condition. Now they are in a better house."

Miss Phillips also felt that these storeroom encounters provided a good way of "drawing near to the people." And the people found that Julia Phillips was a woman to be reckoned with, and one who gave full measure, a woman to be respected, and above all, one to whom their children could be entrusted. Many problems besides clothing found their way into Dorland's storeroom building. As the principal wrote in her letters, "They come to us with their joys and sorrows, for weddings and for funerals."

The storeroom benefited the people, too, by sharpening their "trading" skills, thus preparing them for dealings with others. One of these transactions was preserved for us by Julia Phillips. "A woman enters wearing a large sunbonnet, a calico dress, and a gingham apron, carrying a basket covered with a cloth. 'What have you brought us?' 'Well, I've brung muskedines. I reckon you'll take 'em, for I've brung 'em eight mile and they got plum heavy. My old man is mighty bare and I want some pants, a coat, and vestes for him.' (They make two syllables of vest.) After selecting these articles, looking at cloaks, she says: 'I'd like powerful well to have this coat myself. What youens askin' fer it?' 'The price is marked on them all.' 'Well not havin' book larnin' myself, I can't read figgers.' 'It is fifty cents.' 'Well, I have some fine a' onions as you ever seed and onions is woth a dollar. I'll take it and bring you a half a bushel.' "

Thus, good clothing was obtained in exchange for almost anything the people could raise or make—knit edging, baskets, black walnuts, fodder for the cows (called roughness by the mountaineers) and various other items. And Julia Phillips' building accomplished good for mountain people in more ways than one.

Two more touching excerpts from later Phillips' letters when the storeroom was several years old: "Last week a weary-looking girl came into the storeroom with a half-bushel of string beans and tomatoes. Setting down her basket with a sigh, she asked, 'Will youens buy these?' 'I think not, we have plenty in our own garden.' 'I would be proud if you would, I have toted 'em eight mile this morning and I need some clothes powerful bad.' Another brought a bushel of beans in a bag on her shoulder ten miles, and said she was bare for clothes. We took both. You can hardly imagine what hard lives these people live."☐

A TIME TO BUILD UP: 1895-1914

What Hard Lives

Promoting Education

The hard lives the people lived were due to many factors, and most were beyond their control. One was their lack of education. Before the arrival of the Presbyterians, there were only a few three-month schools scattered through the mountains and not even that in Hot Springs.

Dr. Samuel T. Wilson's *Southern Mountaineers* contains literacy tables of white voters in seven southern Appalachian states. Out of 870,537 males, twenty-one years of age in 1900, over 142,245 or 16.34 percent, could not read and write. North Carolina's illiterate percentage was 19.83, second only to Kentucky.

It was much higher in Madison county, according to the thinking of at least one voter. Julia Phillips wrote about the following incident. Just before the national election of 1896, Miss Phillips had been teaching a men's Sabbath class in Hot Springs when the lesson topic moved from the Biblical Jewish nation to the United States government. Not realizing the effect it would have, she asked, "Do you not think it would be better if all voters were required to read and write?" With tears in his eyes, one of the men replied, "That would sure break my heart. Why not more than half the men in the mountains could vote if that was the law." When she asked, "But would they not then be more desirous for an education?" He answered, "Well, there has been a right smart change on that thing lately. Five years ago, no one cared to have their children have any learnin', but nowadays it seems like wherever you go they'll be askin' can't they get their children in school."

So the "schoolin' " idea was catching on but it was still necessary to seek out students, where, as Miss Phillips wrote, "Many a girl looked out longingly from her cabin home with desires she could not voice, or echoed the little lassie's, 'I've heered tell about that there school of yourn, but I dunno the way.' "

Hence, the principal would often visit cabins back in the coves and in the "hollers" wherein she knew there were children of school age. Traveling (usually in the company of another teacher) over almost impassable roads and carrying her own food, she often had to depend upon the mountaineers for a night's shelter and provender for the horses. In the homes she would explain the school's program, prevailing upon the parents to send their children; then she would sometimes bring a girl back with her to Hot Springs.

As she penetrated the mountain fastnesses, Julia Phillips became well-versed in the problems indigenous to the area served by Dorland Institute.

She admonished the Northern supporters of the school to *keep* the hard-to-read mission leaflets, tracts, and magazines; and to send, instead, good seeds, hoes, ploughs, and agricultural missionaries, "Who know how to force a comfortable living from unproductive soil, to live among us, to teach these people economy, thrift, how to improve the land. . . ."

The use of this "unproductive soil" to raise only tobacco was another reason for suffering in Madison county, according to Phillips. In this isolated area with market for very little, tobacco was one item which paid cash. As one man put it, "Baccer is a power of trouble and aheap of work to raise; but 'pears like it's been the only crop that brings us airy a cent."

Tobacco raising was truly "a power of trouble" requiring the efforts of all family members, including the children. Early in the year, dotting the hillsides, were the beds of seedlings prepared after clearing, burning (thought to sterilize the soil), and turning of the ground. Then, months of attention were given to each plant, until the end of the year, when the final drying and marketing were done—just in time to sow the beds again.

Miss Phillips was convinced that if this energy were expended upon the culture of potatoes, corn and wheat, the results would provide "something that will sustain the family through the winter." She continued to say that the high-quality tobacco of Madison county usually benefited the farmer, but in that particular year —1896— the acreage price was two and one-half cents per pound, with production cost at ten cents per pound. The farmer could not pay even for his fertilizer, so that he had nothing to show for the year's hard work but indebtedness. A middle-aged man who had spent his entire life in the mountains lamented to the principal, "I never know'd nothin' like this afore. The people wuz never so hard up; they can't get rashuns to go on while their crop is makin.'"

With such sad stories, it was difficult for Miss Phillips to stand by her resolve to expect payment in return for help, as long as the people had the strength to work. She said that, just as in other areas, most men, if their wives and children were charitably fed, will sit around and depend on whiskey for themselves.

She also pointed out that, in contrast, a number of the farmers were hard-working and productive, even with so few resources. Several examples were given in her own words.

> One man brought us about fifty bushels of beautiful apples from an orchard planted by himself thirteen years ago. It did us much good to see him handle them with affection while he discoursed of the different varieties of this or that tree, how much it had borne, how he got 'shed' of the borers and other pests. . . . He lived too far up the mountain to obtain barrels and had bought lumber and boxed the apples in fodder, so that they came in good condition, drawn over thirty miles of the roughest of mountain roads. He also drove a span of good horses, raised by himself. There is hope for such a man and his eleven children. . . .

> Has not a woman energy, when she will save the milk from her one cow, make a little butter, walk twelve miles and sell her two or three pounds to the Institute for fifteen cents a pound? Many of them do this, also walk fifteen miles with five quarts of wild strawberries for twenty-five cents, all hulled and ready for the table.
>
> We have known more than one man to hunt all day, and, the next, walk ten miles to bring us the results, viz., three dressed squirrels, for which we pay him twenty-five cents and he fairly beams in gratitude.

But, even these industrious ones were sometimes thwarted, because, working hand-in-hand with the other farming difficulties were the weather afflictions; and while the mountaineers' desires were simple, after being attained, they were subject to the whims of Mother Nature who ruled the hills with a heavy hand. One farmer, who did work on the side at Dorland, had just finished paying for his log cabin, when the summer rains inundated his farm. Built near the customary creek, his cabin was lost as well as his cow and pig. He later said, "I don't reckon you ever saw such a sight. It seemed as if someone was trying to tear up everything; rocks larger than my body rolled right down into our house, and all our land is covered with rocks three feet deep. All that is left of my cabin, stable, or crop is two rows of beans." This man's wife had said, "When we get our house paid for, I want one glass window, then I will be happy."

This case, however, Julia Phillips laid at her native doorstep, saying, "This is only one of a number of homes desolated by the storm. These mountains are rapidly being denuded by the Northern [timber] companies and, consequently, I suppose, we may expect freshets."

Contributing further to the hard lives of the mountain people was the lack of roads. The steep rugged terrain made road building difficult and expensive. Homesteads were much larger then since the original land grants had not been greatly subdivided. A landowner often had several miles travel on his own property before reaching his dwelling—road of his own building and upkeep. And with the homes being so isolated, the mountaineer could not even count on regular visits to a neighbor's cabin, albeit little better than his own. As Dr. Wilson has said, "Solitary confinement, even within the walls of the mountains, has its disadvantages."

Moreover, without roads there was no reason for the mountain farmer to produce something he could not market. Lack of incentive grew from generation to generation until outsiders discerned as shiftless and lazy, those who had come from the most ambitious pioneer stock. Again, Dr. Wilson points out that, "A Scotchman, even, will not work when there is no incentive."

Another factor which kept the mountain person "backward" was the lack of means of communication. The few roads, as stated earlier, were usually steep and rocky, attested by Julia Phillips in her letters. Rainy weather then, made them impassable. The imperious French Broad was never considered navigable, and that left the railroad whose line came nowhere near the cabins in the hills and hollows; if it had, the fare would have been prohibitive, for mountaineers had no money.

The lack of money resulted from all the other hardships. One Dorland mother of nine, when asked by a school visitor if she were able to save much money before she moved to Hot Springs from her high mountain cabin, answered that she "Never seen no money. Saved everything else or I reckon we'd a starved." They ate and wore and used only what was raised and made by hand on their farm.

Thus the Dorland missionaries, seeing the tremendous needs of these poor people, rejoiced when the mothers and fathers consented to send their children to learn. Miss Phillips wrote in *Home Mission Monthly* of 1902 about one case: "Today a boy of seventeen entered school, the only representative of eleven children. . . .He is a nice-looking boy. Neither of the parents or any of his family can read or write, with the exception of one girl, who was in school one year and can read and write a little. These large families who take so little interest in education greatly increase the illiteracy; for the children usually marry young, and themselves, care little for school. We feel that something is accomplished when this man is willing to spare one of his boys to attend school if only for a few months."

Slowly, but surely, the hard lives of the Appalachian people were starting to improve as the school began to better comprehend and respond to the inherent poverty and isolationism. □

Rear view of girls' dormitory showing 1897 laundry-storeroom annex (small "square" building with hipped roof).

A TIME TO BUILD UP: 1895-1914

Builded On A Hill

Expansion and Phillips Hall

Thus, the school "grew in favor," and classrooms had to be found whereever possible. Miss Phillips described the arrangements as they were in the Spring of 1898, with over one hundred fifty pupils. "The primary and intermediate departments meet in a very old building which was used by Dr. Dorland before the Institute [dormitory] was built." The building's upper story was entered by an *outside* stairway, and housed the primary department which were all day scholars (too young to leave home), except for one. They were not promoted until they knew "something about numbers" and could read in the second reader.

The Intermediate Department was on the two-story building's ground floor which was in the shape of a cross, resulting from a two-wing addition. The room also had an unusually low ceiling—only about eight feet high—and had been divided into several smaller rooms at one time. About seventy pupils occupied this department, twenty-five of whom were boarders. Pupils had to master basic arithmetic, reading, writing and spelling before being able to leave this level. "This department requires a teacher of tact and energy, as this is where we put the large boys and girls who can neither read nor write. At first we tried teaching them in the Primary, but it did not work with the little children at all, and it was also very humiliating to them." The Sunday services were also held in this room; by crowding *three* in a seat, they could accommodate one hundred eighty.

When students were promoted from the Intermediate to the Advanced department they also changed buildings. Desks filled two rooms of the girls' dormitory or "Institute" — fifty-two could be seated in one and twenty-two in the other.

Despite crowded and adverse conditions Julia Phillips was able to write North in September, 1899, the glowing report: "Last June closed Dorland's most prosperous year." More interest and ambition had been shown than ever before. A local physician had remarked, "I would not have believed a school like this could have made such a difference in all this section. I am mighty glad it is here."

Miss Phillips continued the praise as she described a milestone for herself as well as the school. "It has indeed been a great year, for we had our first graduating class; four girls and three boys and though our course of study would seem quite limited to you, yet long, patient, persevering effort is necessary on the part of the student to accomplish it."

Since Mrs. Dorland was still living in Hot Springs at the time, it had been decided that she should "appropriately and beautifully," present those first diplomas, but a sudden illness prevented her being there. The diplomas themselves were a source of delight to the pupils who had never seen one before, especially since the "Institute" was pictured in the center of each. Even those pieces of paper, in Phillips' minds' eye, were instruments of good will. "As these are shown with honest pride in the different neighborhoods to which they are taken, we hope that they may prove an inspiration to other young people."

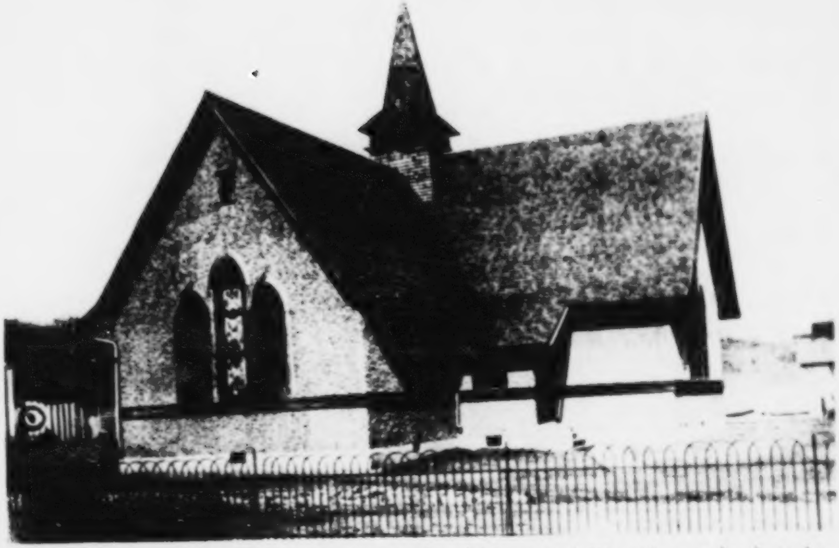
And she was evidently correct, because expansion was necessary again the next year. The growing primary department had to be divided, forcing into use an old cottage on the grounds belonging to the Board. It was gutted, cleaned, plastered and painted, and another window added, making it "light and pleasant." "And in this way we have room for thirty-five more pupils — the first and second reader classes who are under the care of Miss Pond."

Then, the following spring, negotiations for additional adjoining property led to the June, 1900, deed for 4.65 acres from J. H. Rumbough to the Board of Home Missions at a cost of $1600. This was the fourth and largest land purchase made for the Institute within the village. It ran from Bridge Street next to the Baptist Church, back to Hill Street, giving depth for more "building-up."

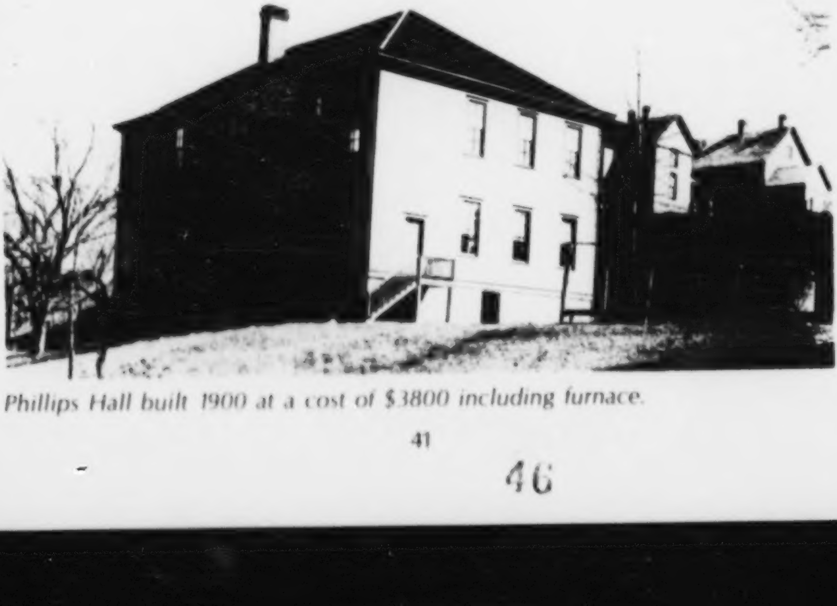
By September Miss Phillips was reporting, "Our school has so increased that more and better room was necessary and we are now erecting a new school building. As we registered two hundred seventy-one last year, we dared not build for less than three hundred pupils. The work has progressed finely and we hope to be able to use it the first of October." One unpleasant thing, she noted, was that the cost had run more than the estimated $2000, even though they had been able to get all building materials at most reasonable prices. "But we can only go on trusting that the many friends of Dorland Institute will make up the deficiency."

Her faith surely bore fruit, because the next letter, dated January, 1901, described the new six-room school building which had been finished Thanksgiving week and fittingly named Phillips Hall. The three-storied stucco structure was seventy-three feet long and forty feet wide, and amply housed all the four departments under one roof. The large, unfinished basement, with above-grade windows, made a light, warm playroom (the furnace was there) for bad weather and a good place for the boys to eat their bag lunches.

The second floor, occupied by the A-Intermediate and Advanced Departments, boasted sliding doors between rooms which opened each morning for chapel exercises and for the weekly Sunday School. Two large removable blackboard panels also opened into another adjoining room whenever a sizeable audience was expected. And even more space was possible by



Following Luke Dorland's death the Dorland Memorial Church was built in his memory from funds raised by Mrs. Dorland. (It was conveniently located to the school on land almost entirely donated by Col. J.H. Rumbough.) The chapel's original design was likely taken from ecclesiastical architect Isaac Pursell's "Designs for Small Churches" which had been featured in an 1898 publication by the Presbyterian Board of Erections. The plans (made available to young and indigent congregations) were modified and finalized by R.S. Smith, well-known Asheville architect who had come from England to work on the Biltmore House. Dedication of the $3800 structure was held on December 2, 1900, during a five-day series of services in conjunction with the dedication of Phillips Hall.



Phillips Hall built 1900 at a cost of $3800 including furnace.

attaching a tent to the back of the middle room opposite the stage, "as here six large windows are arranged as to run up into the partition above," wrote Miss Phillips. "I know you will ask — 'why do you wish so much room?' We have never yet for our closing exercises, been able to seat the people. It is not with them such as the occasion would be with you — one of many entertainments — but an event looked forward to with great anticipation and for which preparations are begun many months before. Those exercises, though of the simplest character, are greatly enjoyed by the parents, brothers, sisters and friends of the students. Some of them have at this time had their first view of the railroad and the cars."

The B-Intermediate section in the next story could seat sixty pupils and the Primary department was entered by a door from each end-hall. In the old building the little ones had suffered most from the cramped quarters but in the new building they had the largest room, which could comfortably seat almost one hundred. On this floor, also, the sewing room introduced the girls to needle and thread accuracy and to hemming, darning and the like.

Each of the four larger rooms in the building contained grates for fires, which would, though sounding extravagant, provide good ventilation and pay for themselves on cool days when it would not be necessary to fire the furnace. The interior woodwork was of durable yellow pine in natural finish, bringing the total cost to "about $4100."

An appropriate dedication had been held on December sixth, continued the principal, with a number of Presbyterian pastors present — Dr. Thomas Lawrence of the Asheville Normal and Dr. R. F. Campbell from the "southern" Presbyterian church in Asheville, being two. County superintendents of public schools and other educators and friends completed the impressive program.

Miss Phillips concluded that the spacious new accommodations had resulted in everyone's doing better work; her letter-report to the Northern patrons ended with, "You have made a good investment. One set of girls and boys will stay with us for three or four years, return to the mountains and make for themselves, we trust, thrifty, Christian homes; others will come and thus the work will go on and on and on and these will desire for their children a Christian education. May we not hope for even Madison county? You will follow your gifts with your prayers that, 'builded on a hill', the light of this school may shine on all the surrounding country and in the great gathering beyond, may you meet many a person whose youthful feet have been guided in the path of truth and righteousness at Dorland Institute." □

Southern Railway depot — built in 1881, it figured importantly into Dorland-Bell's history.

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A TIME TO BUILD UP: 1895-1914

Known In The Gates

The Boys' Home

It could be said that the Boys' department of Dorland Institute had its own history — at once, separate but integrated with the girls'.

As earlier mentioned, males had been day students at Dorland since the school's beginning. In fact, any Hot Springs boy who attended school at all in those days had gone "to Dr. Dorland," because there was no other school. (Only Colonel Rumbough could afford to send his children to out-of-town schools.)

Following that first progressive year when the boys' housing was paid by a Northern patron, the situation seemed to regress. The second year there was no source for the boys' house rent, so a local farmer, Mr. Garrett, offered a tobacco barn and here the students and matron stayed during the school year. Sleeping quarters were in the barn "proper," with cooking and dining taking place in the dirt-floored cellar which had a wall only part way around.

Miss Warne went to another mission field the following year and Miss Julia Orton replaced her. Besides giving her services as matron, Orton contributed largely to the expenses, which, when added to a few other donations, provided a comfortable rental house for the Dorland boys.

"The boys' HOME, in connection with Dorland Institute, is almost a paradox, for it has no permanent home, but is tramp-like in its peregrinations," concluded Miss Caroline Pond, the boys' teacher, in a letter to the Presbyterian friends of the school.

Finally, though, in 1900 the Presbyterian Woman's Board took over the Dorland boys' department, paid a matron, and rented a farm two miles down the river which would become known as the true Boys' Home of Hot Springs.

The ten-room antebellum dwelling was "cheerful, comfortable, capacious, and the spacious grounds give abundant room for boyish games and out-of-door sports," wrote Julia Phillips to the Northerners who donated student scholarships. A former drover's inn, it had been substantially built with local bricks, the walls a full twelve inches thick. The broad entry hall was flanked by two rooms on each side. Mr. and Mrs. Daniels, superintendent and matron, lived with their young family on one side; the other side contained a bedroom for six boys and a general sitting room. The four rooms upstairs each held six boys with the upper hall taking the overflow.

The kitchen was one-story brick, connected at the back of the main house. Though the house was only rented, a rough diningroom, seating thirty-five, was added just off the kitchen. Here, at six-thirty a.m. they had a breakfast of oatmeal, milk, bread, syrup and coffee. Then, Mr. Daniels conducted a brief devotional before they arose from the table. Heavy bed-ticking aprons protected their school clothes as the boys, in pairs, cleared the tables, washed, and dried the dishes, and arranged the tables for the five o'clock dinner. They also carried buckets of water and arm-loads of firewood, and prepared vegetables for the next meal. Beds were made and bedrooms dusted. At eight o'clock, aprons were hung on kitchen hooks, and last-minute shoe and hair brushing done. A few minutes later, carrying a lunch and a bag of books, the boys would set out for school (rain or shine), a two-mile walk. Their path was the railroad track, because it was the shortest and best route, the wagon roads being rough, long, and circuitous. Eye and ear had to remain alert to the danger of trains which were numerous in that day.

Miss Phillips, the principal, upon visiting the farm one morning, proudly observed as the pupils were leaving for the day, "It is not often we see a finer looking company of young men; they might be taken for college students were it not for their conversation which is about division, fractions, verbs, etc."

School was out at three thirty in the afternoon and the boys got home about four thirty, again to don their aprons. Some would prepare dinner and some would cut, split, and carry firewood. Others tended to their personal laundry, which was no simple chore. It involved building a fire under the big, black cauldron, carrying water to fill it, then scrubbing, rinsing, and drying the clothing — all there on the banks of the French Broad. They ironed indoors after heating the heavy flatirons on the wood stove.

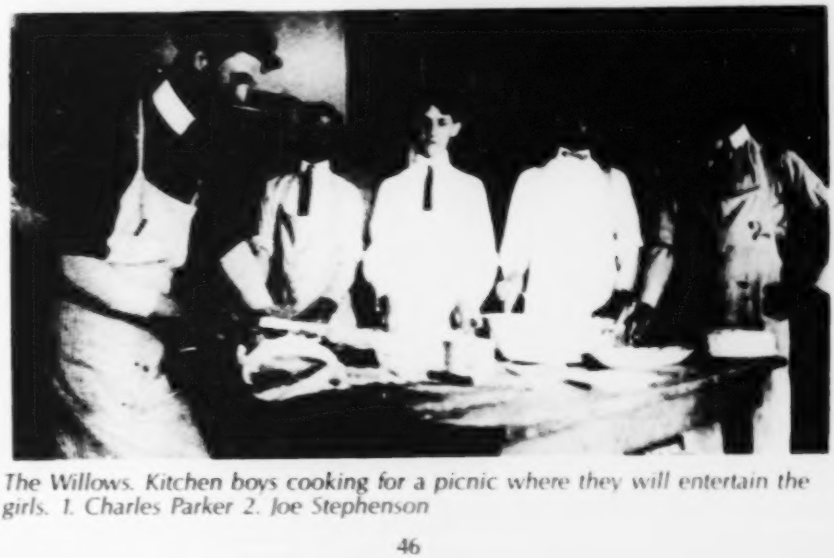
In the evening, study hall, supervised by the matron was held in the diningroom until the nine o'clock bell for retiring.

In order to live at the Boys' Home, each boy paid twenty-four dollars, with an additional twenty-five each coming from scholarships, all of which met the expenses of the eight-month school term. Boys who could not pay were allowed to stay during the summer vacation and work their way. This was good for them, according to Miss Phillips, since they showed great interest in the success of the modern farming methods being used by the missionaries.

The "boys" who occupied the new dormitory were mostly young men, ages fourteen to twenty-five, who had seen a chance to break the cycle of following the plow across the rocky hillsides from one generation to another. Some were mountain boys returned from army enlistment and who made excellent pupils. Military life had disciplined them to promptness, regularity, and respect for authority which their schoolmates had had much trouble learning. Miss Pond wrote, "We have one now who is especially noticeable, over six feet tall, well-proportioned, with a firm military bearing. This ex-soldier says he could have gone to school when small, but he would not, and was not compelled (by anyone). . . so here he is studying fractions with little children."

And, of course, this need was one of the reasons for the existence of the Boys' Home, beginning a significant "building-up" at Dorland Institute — the only co-educational boarding school in the large Southern Appalachian network of Presbyterian schools. ☐

First cottage for boys' work at Hot Springs. Rent paid by Miss Vreeland. Matron Miss Warne who afterwards became a missionary in Southern Africa.



The Willows. Kitchen boys cooking for a picnic where they will entertain the girls. 1. Charles Parker 2. Joe Stephenson

A TIME TO BUILD UP: 1895-1914

A New Dimension

Farm Purchase

In the sixth year of the boys' work, the farm which had been rented was at last purchased by the Board for a permanent home. No more moving and no more rent money going "down the drain." Everyone rejoiced!

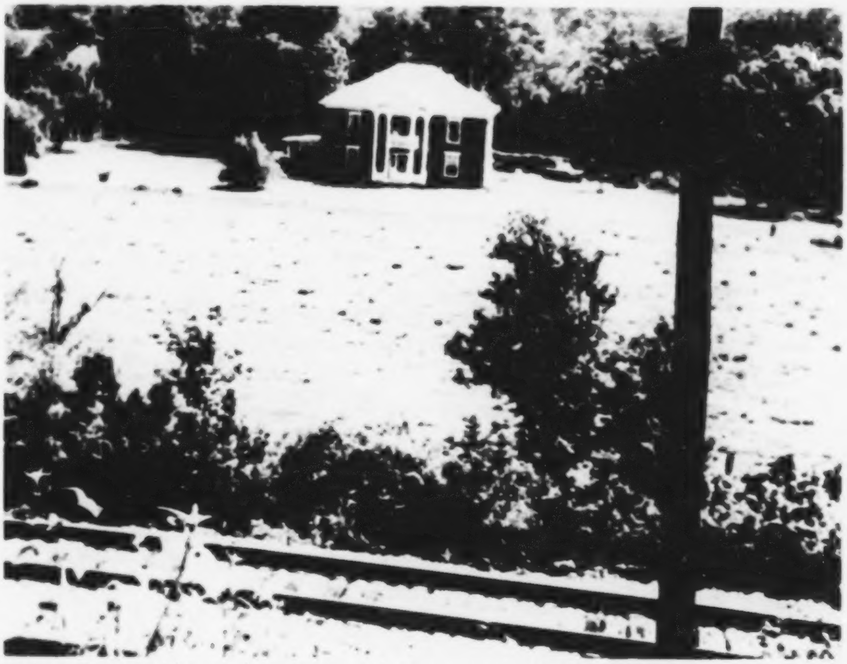
Acquisition of the farm was quite miraculous in retrospect. Miss Phillips told the story in another of her valuable letters:

> A young lady [Mrs. Tracy McGregor of Detroit], had given us $4000 to purchase the farm we were renting for the boys, until, in the settlement of the estate, it could be sold [at auction]. What was our surprise, however, to hear at the sale, $4200, $4400, $4800, $5000, and it was struck off at that price. Thus we were out of a place. The Board wrote to us to hire another house, but that was an impossibility as the houses here are small and there are not enough for the people. The man who purchased the farm was a saloon keeper, but we finally rented the house of him for ten dollars a month and agreed to work the farm on shares. We understood he intended to start a distillery over the river, and he would not allow us to raise potatoes, etc., but insisted on grains that could be used for his own purposes. We were indeed in an embarrassing situation for missionaries, whose influence should always be on the side of temperance. I mention these things to give another instance of how God sends His angels to wrap around about those who trust in Him to deliver them.
>
> This man had said he would not take less than $6000 for the farm, but last April he suddenly concluded that he had found another farm that he liked better, and at last sold us this one for the same price he paid, so now our wheat goes to the mill to be ground for winter use. At one time it did not seem possible that circumstances could be ordered that such good fortune could come to the work. That is not all, the same young lady who had given the $4000 added the $1000, so we are out of debt.

The May 8, 1903, deed, granted by J. F. Redmon to the Board of Home Missions of the Presbyterian Church, U.S.A., was duly registered on May 9, 1903.

This homestead had belonged to the estate of Henry and Catherine Oettinger, whose grandchildren were Dorland students. It contained over 235 acres, a third of those being flat and arable. The remainder was mountainous and steep, but with good timber. There was a fifteen-year supply of firewood and a large orchard. Just the year before, the Dorland staff and students had raised 580 bushels of corn, 340 bushels of Irish potatoes, 74 bushels oats, plenty of vegetables of various kinds, and 3000 bundles of fodder. The bulk of the labor had been done by the students, so the purchased farm would contribute much toward the support of the school as well as provide a valuable learning laboratory for the mountain boys.

Indeed, a new dimension had been added to Dorland Institute — one to which Julia Phillips would apply her usual talent, energy, and compassion. ☐



Original size of boys' dormitory and its proximity to the railroad.

Willows boys with oxen team.

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A TIME TO BUILD UP: 1895-1914

The Wet and the Dry

Temperance Campaign

That Spring of 1903 was, perhaps, the most trying one of Julia Phillips' administration, truly putting her "faith to the fire." Occurring almost simultaneously with the frustrations of the farm purchase, was the local temperance campaign, a cause which the principal felt compelled to join. Finally, on the fourteenth of May, Miss Phillips, with a long sigh, could pen a report to Dr. McAfee, Superintendent of School work for the Board, stating: "We have voted whiskey out of Hot Springs for the next two years."

She told that, across the state, the name of Hot Springs had become associated with drunkenness and violence and had landed responsible citizens on the temperance wagon with the missionaries. Against strong opposition, public meetings and prayer groups were held to try to influence the vote. Faced with impossible odds, it was finally proposed by some leading citizens that the women go to the polls on election day to "face down" the whiskey element. (At that time, women had no reason to be in a polling place.) Although shocked, Miss Phillips reluctantly replied, "If you think that is the thing to do, we will go." Only three of the town women could be persuaded to go with the three Dorland teachers, so they took nine of their most dependable and mature girls "to make out a crowd."

The polling place was a dirty, trash-filled, vacant store, which the prohibitionists had cleaned and decorated with flags and mottoes. (The opposition had bragged that ten gallons of whiskey and $150 cash would undo anything the women did.) Election Day found Miss Phillips and her "force" in place at sun-up, but it was not necessary to remain until sun-down, for out of eighty registered voters, forty-seven had marked a dry ticket by eleven o'clock. None of the "wet" men attempted to pass through the coterie of fifteen well-dressed, serious-minded ladies, so the women returned to their homes and school.

Later in the summer the newspaper carried quite a long account of the same event, ascribing to the principal a notoriety which she probably found embarrassing. From the *Asheville Citizen* , August 23, 1903, the first paragraph read: "How Hot Springs Came to Be Dry, by the Editor — Sometime in the year 1902 there was a murder there, the result of brain disorder from drunkenness. The work of the saloon was so evident, and of such revolting character, that an election was held and saloons banished. Ruin did not follow. The little town prospered, the big hotel prospered, Dorland Institute

Adding to the tribulation of the Dorland boys' work was the savage flood in February, 1902. (Former student Myrtle Sanders Burgin recalled that the French Broad and Spring Creek met at the depot in Hot Springs.) This account appeared in the May 1902 edition of Home Mission Monthly.

A NIGHT OF PERIL BY FLOOD

THE FOLLOWING COMMUNICATION FROM MRS. DANIEL GIVES AN EVENTFUL EXPERIENCE AT THE BOYS' HOME, TWO MILES FROM DORLAND INSTITUTE, WHICH THEY ATTEND.

Hot Springs, N. C., March 1st.

Last Thursday night we passed through a very trying experience. At bed time the river was rising rapidly, after hours of steady rain, yet we had no thought that the water would rise beyond all previous record. Just after midnight my baby boy waked me, and I noticed that it was still storming. My husband roused, too, and I spoke to him of the storm. We got up and looked out toward the river and saw with great surprise that the water was lapping over the walk at the back door, already much higher than it had ever been.

He dressed quickly, went to the stable and found the horses up to their bodies in water, with an awful current sweeping past the stable door, and with great difficulty the horses were taken across to the higher ground beyond the railroad.

To get back to us he had to wade waist deep in the icy water, swift as a mill race and full of drift. By the loving mercy of our Father he reached us safely. In the meantime I had carried my babies upstairs and set the boys to carrying up our provisions amid clothing. With my husband's help we got almost everything of value out of the way. The flood was still rising, beating with frightful violence against our dwelling, oozing up through the floors, lifting the carpets and moving things about in a grewsome way. From the upper windows I watched our poor cows struggling about in the water holding up their heads and lowing, pitifully. My husband and one of the boys went out and got them into the house, where we shut them up in the sitting room. A number of the boys worked like the heroes they showed themselves to be, saving what they could. The hardest part of all was, after we had done what we could, to stand and sit about the rooms upstairs (nearly thirty of us) waiting for what? God alone knew. Rapidly the water rose on the stairs. One step, two steps, three steps, where would it stop? Would the current undermine the brick walls?

In the darkness we could tell that a great tree had been swept down against the house, and that the granary had drifted until it lodged against the front corner of the house.

About three o'clock it ceased raining and the water seemed to stand. We thanked God and breathed easier. I slept for a short time, being much refreshed thereby. Presently the boys reported that the water had fallen about half an inch, then one—two—three inches.

Day began to break. It was a wild sight that we looked upon. Water everywhere; not calm, smooth water, but wild waves and ferocious currents. Fences were gone, outbuildings gone, trees gone. But we were safe. We thanked God and took courage. When it was good light we saw that the back part of the one-store wing of the house, in which our store room was located, had been swept away. The brick walls had been undermined, and had gone, leaving the roof and floor, the latter heaving on the receding waves. My canned fruit was still there, and as soon as possible my husband got to it, and steadying the reeling shelves with one hand, passed bottles with the other through a line of boys to a safe place in the kitchen. They saved every can except those on the two lower shelves, and many of these were afterward found scattered about, some intact, some demolished.

Our hen house was gone with over thirty fine young fowls. Two of our three fine pigs were gone. The other had escaped, by some means, and came home next day.

Our wagon was gone, but my husband found it a mile below on an island, patched it up again, and is now hauling wood on it. Our wood was all gone. The loss of a shed full of nice, dry wood and kindling hurts me about as much as anything. Our potato pit was washed out and about half of the thirty-six bushels taken. We are very thankful that there are any left. And my house—language fails me. Mud, trash and drift from one inch to one foot deep; chairs, tables, bedsteads, stoves in the most awful mess I ever saw. I was perfectly heartsick, but my husband and the boys began with shovel and hoes, then brooms and water, and in two days we were going on again after a fashion. Miss Phillips took care of part of the boys for us, and sent us provisions to help us out, wrote us helpful little notes full of faith and courage, and exerted her blessed influence, as she always does, for the benefit of those in trouble. Now that the river is gliding along gently as of old and the bottoms getting firm again, we find that the farm is not greatly damaged. As fast as possible we will patch up the outside fences, let the others go, turn the soil over and crop it with corn, potatoes, oats and peas. □

was happy that its boys could walk the streets without passing open doors of temptation." The article recounted the campaign, election, and outcome much the same as Phillips had in her letter, adding, near the end, "The principal of Dorland Institute had the interest of her boys at heart and though her womanly nature rebelled against such publicity, she. . . took possession of the front of the building, while the polling place was in the rear."

Yes, the interest of the boys and their after-school activities was another responsibility which had been thrust upon Julia Phillips in connection with the newly-developed boys' department of Dorland Institute. Nevertheless, she was encouraged by the election results and closed her year's report to Dr. McAfee, saying, "The difficulties of the boys' work had been so great, that I had thought of asking the Board to let me give it up, but God is very good to us. We have the farm and no whiskey, so that I believe He wants us to go on."☐

Boys' Home showing 1905 annex at right side.

A TIME TO BUILD UP: 1895-1914

A Constant Joy

Life at the Farm

During the years around the turn of the century most self-respecting houses were given names, and the Boys' Home of Dorland Institute was no exception. From that time forth, it would be called The Willows, because of the numerous willow trees on the property. Life on the farm began to have its own special quality and rhythm, setting tradition for those to come who would also call The Willows "home." And through love, discipline, and the naturalness of the mission farm, The Willows would make its own lasting contribution to Appalachian manhood.

Legal ownership of the Home produced a feeling of pride and permanency. Since years of neglect by the previous owners had taken its toll, improvements were started immediately. Broken window panes were replaced, inside plaster was patched and all walls painted or papered. (Everything but the plastering was done by the boys themselves.) The cattle range was fenced, twenty-five acres of steep mountain land cleared and seeded, and a well dug, with force pump installed, giving water for the animals; then, a fruit house was built to keep apples and root crops for the winter. More willow trees were intended for the river bank, hopefully, to keep the fickle French lady within her bounds during rainy seasons. Plans were also made for a diningroom to better the rough shed being used at the time.

Thus, in the fall of 1904 the foundation of a large annex to the Home was laid at a cost of seventy dollars. By midwinter it was almost finished, and in April, Miss Phillips wrote the Nassau Presbytery in New York; "When I think of how our boys were housed at one time in a tobacco barn, with a stovepipe run out the window, and eating in a room where the ground was the floor, and the now beautiful and comfortable quarters that they enjoy, my heart is filled with gratitude to Him who has put it in the hearts of His children to do such pleasant things for us."

The completed addition was three stories high, measuring twenty-five by fifty feet. Kitchen, diningroom and storeroom were on the first floor. Study hall and three small bedrooms were on the second floor, with the third floor being just one large bedroom, holding twenty-four boys. (A Northern friend, Mrs. Shepherd, sent white bedspreads which had to be removed and folded at night. Remarking on the trouble of this, one of the boys said, "Oh, 'tis a daylight dress-up, is it?")

The large, pleasant diningroom with its six windows opened to a wide porch with an identical balcony over it from the studyhall, which was also light and sunny. Desks were furnished for the studyhall by the Long Island (New York) friends and were a great improvement over the dining tables used earlier.

On the outside, improvements included water pumped to the laundry, with all labor done by the boys. A carpenter was hired to make four stationary wooden wash tubs. The boys also used bricks culled from the chimney to build a smokehouse for the sixteen hogs raised. They then built a henhouse for the seventy chickens. Additional buildings and a barn were built out of timber cut on the place; expenses of sawing, etc. were met by selling $400 worth of the best timber.

In October Miss Phillips reported that a better, more durable barn was being built as a result of Mrs. McGregor's (of Detroit) gift of $500. "It is partly done and has an iron roof, a cement floor and drop, to save *all* the fertilizer (which is wasted in this country and is one thing that keeps the farmer poor). We are trying to make an object lesson and hope a goodly number of farmers will install it." Soon after, a large silo — 23 ft. high and 11 ft. in diameter — was completed, being the first one in that section of the country.

Dorland continued its exemplary farming according to an article in *Home Mission Monthly*, which told that the school had used the first modern corn cultivator and had made "a practical demonstration of the value of ground lime rock when applied to acid soil." (There was an abundance of lime adjoining the Willows property.) The farm also helped prevent the spread of hog cholera by inoculating its swine.

Proving that the Willows' methods were profitable was the harvest of 1910, alone, which filled the new silo within a few feet of the top. That same year eight hundred bushels of corn were raised, giving ample feed for the winter stock which furnished the school's meat and dairy products. "We killed a 'beef' and next, a 'porker,' " wrote Miss Phillips in a report. "These young people prefer pork to beef, and cornbread to wheaten. Both boys and girls are given cornbread once a day. We did not have many apples this year, only enough for our own use. Last year we sold about one hundred dollars worth of apples. There was, however, a great yield of cherries and plums and 1400 quarts of fruit have been put up in each dormitory. . . . The Willows is the second best farm in Madison County. . . . We are at present draining more land for cultivation."

A further example of good farm management was the improved transportation achieved by building a large ferry boat that was guided by a cable and poles on which a team could be driven across the river. Given to the school by the generous Nassau-Presbytery of New York was a steel row-boat named "The Abbie Smith," in honor of the Presbytery's secretary. Two rougher boats were built to be pulled across with a small wire or propelled by paddles.

However, it was not "all work and no play" at the Willows. Since the Boys' Home was only one hundred feet from the banks of the French Broad, the water was a healthful pleasure for the boys. They mastered the oars of the Abbie Smith quickly for boys who had only been used to canoes and paddles of their own making. "It skims along so nice; it's a dandy!" said one boy, who rowed almost every evening. In warm weather, they greatly enjoyed swimming, and again, the New Yorkers sent needed gifts of bathing suits. Since the majority of the boys could swim well, they often challenged each other in racing to the opposite shore.

Besides swimming and boating, the boys looked forward to the monthly social with the girls. In good weather, picnics at the farm were popular. The boys took great pains to have everything ship-shape when the sixty girls came to visit. (The two dormitories vied for the honor of "best-kept.") But most of the parties were held at the Institute in town and were well-chaperoned in games and conversations. Proper behavior and suitable subjects for discussion were taught ahead of time in order to "prepare the boys and girls for being in each other's company."

Miss Phillips described a party preliminary — cautioning, "We say to the boys, 'Now visit with these girls the way you would like to have boys visit with your sisters.' To the girls we say, 'Remember, these boys are your brothers while you are here. Treat them as you wish girls to treat your brothers.'" Relationships were not always platonic, however, and if a boy wrote a note to a girl or visited with her more than half an hour at the socials, they both worked a penalty. (One year when the girls dug dandelions from the lawn for penalties, the roots were sold, bringing five dollars, and lawn seats made with the money.) "If a boy and girl continue flirting, they both go home. Two have gone this year," added Phillips.

Another pleasure of the boys which proved to be an object of discipline was their keen interest in guns. Again, Miss Phillips has preserved the details for us in her own words, "We sent another boy away for carrying a pistol. This is not only against our rules, but the state makes it a crime to carry a concealed weapon. Not nearly as many pistols are brought to the school as formerly, but many of these mountain boys spend their last cent for one."

Along with firearms, whiskey was sometimes responsible for sending boys home. It was considered a definite advantage to have the boys housed two miles from the town's many temptations. The principal beseeched her Northern contributors, "When you remember us at your noon-day meetings, please ask that we in some way be delivered from a dispensary or open saloon. . . . It is true a good deal of moonshine comes in here nights, but our boys are in bed and asleep at midnight."

Tobacco usage was one more rule infraction which caused expulsion from Dorland Institute. Chewing, smoking and dipping were old and natural habits of many mountaineers and the principal showed understanding and sympathy in dealing with it. She explained to the New Yorkers, "As usual we are starting out with a very full school, and it is hard to refuse many earnest young people who would like to come and for whom we have not room. Some are leaving the boys' dormitory because they cannot give up tobacco. . . . Then we fill the places with newcomers."

Miss Phillips continued to say that even though tobacco usage was a "great evil" with males in the North, it was still difficult for the Northern patrons of Dorland Institute to realize how ingrained the habit was with mountain families. Being a rare cash crop, tobacco was raised on most farms, where the children must work in it from early childhood. They were also exposed to various tobacco forms in the home, since the majority of people used it openly, both men and women.

One example was the good boy who came into the principal's office, confessing, "I must go home. I cannot stay and break the rules any longer. My father and mother both use tobacco, and my grandfather and grandmother. I have used it ever since I wore skirts. I cannot remember when I did not use it. I cannot give it up. I have tried my best, so good-bye."

The superintendent added to the scholarship sponsors that she did not want them to think the habit had its hold on all the people. "There are as many classes here as in any place in the North."

She even tried to help the boys by buying angelica root from a man in Florida who said it would destroy any desire for tobacco. The boys said it only made their mouths sore. "Using tobacco is not a crime," she wrote. "If it were it would not be so hard to send boys away on that account." It seemed to wrench her heart strings to lose the boys to a dirty, senseless habit when she had worked so hard to get them in school and to keep them there. "But seven have gone this morning," she continued. "Two would have graduated in May. This has taken some of our best young men; but they smoked cigarettes on the way to the farm, and there was no other way but to send them home." A meeting of the faculty and the students who were being expelled was held with special prayer by Miss Sidebotham, after which the young gentlemen bade farewell to Miss Phillips, some with tears in their eyes. They harbored no ill feelings, only regrets. "There were certainly tears in my own eyes," said Julia Phillips. "These are handsome men, and are making a brave struggle for an education late in life. We all dreaded to part with them."

The partings provoked even non-smoking peers to join the cause. An Anti-Cigarette League was organized by the boys to help friends give up the habit through meetings, inspirational lectures, music and prayer. One event which seemed to be effective at the time was a "Big Meeting" or revival conducted by the Methodist church, but held in the Presbyterian church in order to have space for both students and townspeople. When the evangelist asked for a commitment to give up tobacco, nearly all the forty-five registered boys stood.

In another scholarship letter Miss Pond, the boys' teacher, explained that

"Bad boys, however, are the exception, not the rule. This Home has existed but three years, yet some of the inmates are already doing well outside."

In spite of those who did not finish the course the ones who did graduate frequently went on to neighboring colleges, especially Maryville College and Lincoln University in Tennessee, and Farm School in Asheville. Still others were successful teachers and businessmen. One young man who was a member of the very first boarding class became a lawyer in Asheville. These former Willows' boys were most grateful for their starts in life and many contributed money to the on-going work of the school. Two excerpts from the letters read: "There is not a place on earth that I love better than Old Dorland and nothing I enjoy giving to as much. . . . Although my help now is not what I would like to make it, I want to send more later. I enclose ten dollars."

And from another frequent giver, "I went to Dorland with sixty-five cents in my pocket. I worked my way through, and I owe it all to Dorland that I am now worth at least $20,000."

It was a small miracle that *any* of these boys ever reached graduation, considering the many odds against them. There were very few under the age of eighteen and some as old as twenty-five when they came, having been deprived of education in their early years. Yet, they were willing to undertake a course which was difficult and so contrary to their lifestyles. "When they find it means six hours of hard study each day, systematic training in housework and sewing, regular habits of eating and sleeping, sometimes the giving up of tobacco, which they have used since infancy, it is not strange that some leave; it is most remarkable that so large a number remain," explained Miss Phillips.

This "remainder" spoke well of the day-to-day life at the Willows. Whether it was the spirit of camaraderie, the feeling of permanency (a "first" for many boys), the charm of the three-hundred acre riverside farm, three meals a day and bed, or the sense of purpose so often missing in the mountain boys' lives, the Willows grew more popular.

Many applicants were turned away every year for lack of room; some pleaded who felt, due to their age, that time was running out. One boy who brought twenty-eight dollars in nickles and dimes, worked so diligently and learned so quickly that he won a special place in everyone's heart. Two weeks later his father came and took him home because the lad had run away to come to school. He wanted an education so badly that he had saved his bits of money over a long period, hidden his clothes in the woods until after night, and paid a man to take him to the train station.

Still others quit paying jobs to better their standing in life, such as an earnest young man, thin and weary-looking, from a South Carolina cotton mill, who brought thirty-five dollars to pay his total expense, including clothing, and spending. He said it was all he had been able to save, even though he had been working fifteen hours a day in a mill, eating supper after nine

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at night, then hiring a boy at ten cents a lesson to help him in arithmetic. Miss Phillips said that this student maybe did not know much arithmetic but he was certainly building stable character, a superior accomplishment. "I do not know what our Northern boys would think of overcoming such obstacles," she concluded.

Another mill boy, a fine manly fellow, said, "I know I am way behind in my studies, but when my father died my mother moved to the cotton mills and we all went to work. Mother earned forty cents a day, I earned ten cents a day, and my little brother, five cents. . . . I could not go to school when I ought, but I am so grateful that I have the chance now."

Then there were many boys who had to drop out because of other extenuating circumstances. One progressive young man had to quit because of his mother's health. Another came in after a year's absence, bringing his owed tuition, saying, "I would have paid you before, but I was in a powder mill when it blew up and I got hurt, so I have had to stay in bed eight months."

Lamentations appeared repeatedly in Miss Phillips' letters — "Surely the lives are hard for most of these young people and they have our sincere sympathy." And later, "Ah, why have these Americans been left so long without an opportunity to learn the simplest elements of an education? We cannot help the past, but let us do what we can for them now."

No longer did Dorland's principal have any doubts about her ability to carry the extra load of The Willows. She was drawn to the inherent needs of the young mountain men just as she had been to the mountain girls' a decade before. As she declared in 1907, "There is no self-denial in this work; it is a constant joy and pleasure. . . . Sister Amelia and myself have been workers at Dorland Institute twelve years last month, and every day we thank God that he has given us the privilege to give our time and some of our means to this work."☐

The Willows showing barn and stock.

A TIME TO BUILD UP: 1895-1914

Wisdom and Stature

Willows' Personnel

Fortunately, there were others who helped Phillips carry the load of the Willows and on whom the male students learned to depend for security and guidance. These adults provided much more than food and shelter to the boarders; side products were spiritual sustenance, character building and parental care. In fact, Willows personnel often *were* parents to the far-from-home lads, and the only parents some boys could claim.

Of those "in charge" at the Boys' Home, the matron was probably the most important figure in the boarders' lives. And the best remembered of these was Ella C. Herron, who served thirteen years at the Willows.

Born in Ohio, she had, with a sister, raised her orphaned younger brothers and was said to "possess a large capacity for mothering boys and girls." Miss Herron taught in public schools before answering the mission call to work with the Negro and underprivileged. She spent thirteen years in Utah as supervisor in a boys' dormitory.

Hence, in 1913, she brought near perfect qualifications to the position of head matron at the Willows. From her arrival at Hot Springs, until she retired, Miss Herron would be respected parent, teacher and confidante to Dorland boys.

An earlier matron was Mrs. H. M. Daniels, wife of the farm manager who came in 1902. She had small children of her own and soon found the dormitory responsibilities too weighty. Miss Minnie Parker was asked to take charge when the Daniels moved to a cottage on the place, due to Mrs. Daniels' poor health. Minnie was a Dorland girl, who, after graduation had attended an associate school in Northfield, Massachusetts. Miss Phillips, proud that one of her former pupils was capable of filling this responsible position, said of Miss Parker, "She is now twenty-seven years old — a girl of great dignity of character and an excellent house-keeper."

Another staff member of considerable influence at the Boys' Home was the farm superintendent. Serving from 1902-1907, H. M. Daniels was faced with the challenge of building up the farm from years of neglect, which he did, admirably.

In January 1907 a young farmer named George Gillespie McLaury took charge. He married Miss Lillian Hobbie, a teacher at the Institute, who joined the Willows' staff, herself, as matron. They stayed until 1909, carrying on the farm's reputation of being one of the best in Madison County. As a father-figure to the boys, McLaury taught them practical "take-home" lessons in agriculture, horticulture and animal husbandry, building upon the common knowledge the mountain boys already possessed.

And so, during the Phillips term, the Willows' "building program" included many artisans. Besides barns and diningrooms, foundations were laid for integrity, self-esteem and sociality. The collective Boys' Home cadre made it possible for young men of Southern Appalachia to "grow in wisdom and in stature."

A typical conclusion from Miss Phillips' letter-reports to school patrons was, "The Home has been, this year, a model of brotherly love and harmony. There has hardly been a difference among the thirty-two boys."☐

Miss Herron and Miss McDevitt, Willows Matrons.

The Boys in study hall at the Willows (No. 1 is matron, Minnie Parker).

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A TIME TO BUILD UP: 1895-1914

Victims Of The Forces

Student Retention

While focusing upon the Boys' Home situation, Julia Phillips had not at the same time lost sight of the school and girls in town.

"A number of houses have been erected during the summer and more families are moving here to educate their children. These, with our sixty girls and thirty boys and the ordinary day pupils, make our seats look well-filled." This encouraging report had been made by Miss Phillips in the fall of 1902, which showed there had been an improvement in the interest of education.

But getting the mountain children *enrolled* in school was just the beginning of the solution. Keeping them there was another feat. There were many hindrances from varying sources to keep students from "staying the course." However, enough of them persevered until there would actually be a space shortage. Gradually, the school also found more creative ways to deal with the retention problem.

Although many parents realized the value of education, their hardships prevented them from thinking beyond the mere struggle for existence. Instead of sacrificing further to break the poverty cycle, some would keep their children home from school for different reasons — the fall harvest, the spring planting, family sickness, the arrival of a sibling, or from simple superstitious ignorance.

Since the mountain harvesting was done in the most primitive style, all hands were needed for the potato digging, tobacco curing, molasses boiling, and fodder pulling (the stripping of leaves from the cornstalk, and tying them into bundles which sold for one cent each). The Institute tried to help by delaying its opening until mid-October and even November, but still the older ones were kept home until the crops were laid by.

Sometimes parents took their children out of school due to ignorance caused by their isolationism. One of Dorland's earlier graduates, Emily Gentry of Hot Springs, was teaching in a nearby public school, when a family took their children out of her classes. The parents said, "Do you know what Emmie is teachin' our young'uns? She claims the world is round, and anybody knows if that wuz the case, they wouldn't be a drap o'water in the well in the mornin'."

Another example came from Joe, a tall, strong, noble fellow with great respect for the Bible. He came to Dorland at twenty-one years of age. Once, when the principal was teaching his geography class, Joe said he did not think he ought to go to school to a teacher who said that the earth went around the sun, "For I reckon I can, myself, see the sun come up in the East and go over in the West everyday of my life!" and he sat up nearly all night studying his Bible to convince her that she was wrong, according to Miss Phillips. (Even though Joe felt like leaving, we are left to wonder whether or not she persuaded him to remain.)

Students were also brought home by parents for health-related reasons, but again, out of fear and ignorance. Miss Phillips wrote in a letter to the school patrons that, "A case of measles has broken out in town. Such things are always disastrous to our school. The people do not realize the importance of keeping their children steadily in school and are panic stricken at the slightest illness. As soon as the parents of the boarders hear of this, we may expect some will come after their girls."

Their fears stemmed from a lack of understanding of sickness in general. Mountain folks, with no doctors or patent medicines, had to rely on their own primitive remedies. In *Appalachian Memories*, Presbyterian missionary Lillian McDevitt Clark, herself a Madison county native, recounted some of the local beliefs and practices of that era. One preventive ritual was the tying of a piece of asafetida around the neck of a newborn infant to ward off disease. The fetid gum resin was obtained from certain plants, and the baby "smelled worse than a skunk," said Lillian. If the infant had not broken out with rash in three days, it was given hot tea made of ground ivy to keep the hives from "going inside," a sure sign of death!

This sort of reasoning, as said before, resulted in Dorland students often being called home from school. During the smallpox epidemic of 1903, Mayor Lawson ordered compulsory vaccination in Hot Springs. Some students were so terrified of the idea that they chose to leave. A few parents felt the same way. This letter was received by two sisters at Dorland, from their father. "Miss P. said you had to be voxenated. Father and Mother said for you to quit school before you do that, we will send you the money or come and get you because there is a danger of having your arms taken off."

Still other pupils left school after a few years when they became distracted by marriage. A few parents even supported them in this, perhaps thinking only that there would be one less mouth to feed. After all, the parents themselves, and their parents, had likely wed at the same age or younger. Since they could not read, there was little to entertain the people, according to Miss Phillips. With so few inner resources, it was understandable that they married young. "We have many of our last year's girls back, more studious and industrious than ever," wrote the principal. "Three were married in vacation. . . . These early marriages are a great hindrance to our work." Some would drop out to wed at fourteen and fifteen years of age, despite the teachers' stressing the importance of acquiring an education before taking on the responsibilities of married life.

One pair of students wanted to marry but were asked to wait until the girl turned eighteen and had learned the skills of a good wife and mother.

The boy was to leave school to earn some money, as he was penniless. While they seemed to agree to this arrangement, it was just a few weeks until the boy, following an old mountain custom, came with horses and a magistrate and "stole" the girl away.

To say the least, Miss Phillips was disappointed, but was later requited when another couple kept a similar bargain to finish school, and were married in the Dorland church. As a reward for patience, the faculty sponsored the wedding (gleaning from it every teaching possibility). The ceremony, performed by the Dorland pastor, was held the evening before school closed, so that the visitors and pupils attending graduation were there, in addition to the families and friends of the bride and groom. The bride, dressed in ordinary white muslin, carried a lovely bouquet of roses grown in the school gardens.

Afterwards, the bridal party was served a simple supper in the sewing room of the Institute, and the following comments were overheard: "How beautiful and solemn it was!" "I have never thought getting married meant so much." "If I am ever married I want to be married by a minister and not an esquire and in just that way."

Miss Phillips felt that this plain, but pretty wedding could be carried out in any little country church. More importantly, it also offered an object lesson which might induce girls to stay longer in school.

Occasionally there were surprising reactions from students whose parents needed them to help at home. For three years, a young girl came, only to be called home each time after a few months. There were several little brothers at home and she was the only girl. But she had been inspired by these short school stays and wanted to help her own community (which was one of Dorland's aims). She wrote the principal that she would like to start a Sunday School there, where so many children lived whom no one else would help.

Julia Phillips was almost philosophic in situations like this, saying, "A short stay often changes the tenor of their whole lives."

As in the case of this girl, the younger generation of mountaineers once introduced to school, often grasped the values in education when the parents could not, and often saw the importance of regular attendance overlooked by the older generation. This portion of a letter was written by a student taken out of school due to family illness: "I am sorry that I cannot come back down there. My mother will not be alive till Easter. Plaise (sic) pray that I may get to go to school next year somewhere I will like as well as Dorland."

Another example is the twenty-two year old girl who had to leave school because of her father's serious saw-mill accident. When asked if she would return later, she replied, "Nothing would delight me more than to stay here, but if I must go back in the cotton mill, there is nothing but work for me.

Poor old Papa, he has tried all his life to give us a chance and left the cotton mill to go into the sawmill. He thought he could make more money and send two of us to school this year, and two the next year. We have just finished paying off a big doctor bill for one of my brothers. . . Mother is weakly; she made my clothes lying in bed. I have all my life wanted to go to school. . . I must go back and help."

So strong, even, was the desire of some of the "grown" young people to get an education, that they frequently gave up good wages to come to Dorland. Miss Phillips marveled, "The patience, perseverence, and industry which these young people show would shame many a pupil in our schools at home." One of these older girls entering school said, "Please don't tell, but it is my birthday and I am twenty-five, but I can't think of going through life with the little I know."

One consequence of all the work on Dorland's part to get and keep pupils was that each year more begged to come, only to be turned away for lack of room. Accommodations were for sixty-one girls, but at least ten more were admitted to fill the places of those who failed to come. However, sometimes all former students returned and the diningroom was forced to accept another small table and the hospital cottage was pressed into use for sleeping.

The principal regretted, especially, having to turn down the many applications from operatives in cotton mills. "They are a most interesting class of pupils and very appreciative." In 1902, it had been reported that, on one mill corridor alone, sixty girls could not read their loom numbers. But sometimes, even after finally getting into Dorland, they, too, would be called home to fill the family quota for mill housing. (A family was allowed to rent from the mill, only if they kept the required number of hands working in the mill.)

Once the school became cognizant of the many reasons to keep a student from steady attendance, it began to develop better methods of solving the problem. The youths themselves seemed to be more earnest too, according to Julia Phillips. She often asked them why they came to school. This reply was from a twenty-four year old girl: "I was the oldest of fifteen children, our mother died when the youngest was born. I washed it, and dressed it and raised it, and I'm proud of it, but many is the night I have rocked two cradles at once. I did not feel that I knew how to raise my little brothers and sisters right, so I came here to learn how to do better."

Another girl answered, "The reason I come here, I want to get so I can support my mother. We have no home and she works very hard." Seven dollars and a half was all the girl had to offer, "This is all I could get, but I will work for you, do anything you ask, to pay my way. I worked out to get this."

Yet, even the most earnest desire for an education weakens somewhat when youngsters who are strangers to books and pencils and whose homes contain no magazines or newspapers, have to spend six to eight hours a day at hard study. Sometimes at the beginning of a term, a girl who is homesick will feign illness, herself, or say that someone in her family is "about to die" and she needs to go.

"If parents sustain us, we keep these girls," said Miss Phillips, "trying to divert and amuse them as well as we can, and later they will express gratitude that they were forced to stay." But some parents left the decision to the child and the slightest ailment could keep him home. With no compulsory attendance law, the burden fell upon the school to bring in the children, and then, to keep them there by making the coursework entertaining.

One teacher used bird studies, complete with special books and colored prints hung along the blackboard. Names, sizes and habits of the many birds found in the Hot Springs vicinity were learned. The principal observed in a letter to the North, "This country is wonderfully adapted to nature studies."

Another of these studies developed from the boys' testing of Miss Phillips' mettle. When they brought to class a five-foot snake, six inches around, she did not show her intense dislike, but calmly said, "That's a very nice snake, boys. Where did you get such a fine one?" The ensuing discussion resulted in a concentration on reptiles, with the zoological specimen being housed behind the school building. According to the teacher, "The boys enjoyed it, but I did not." It was finally agreed that the snake could be killed if its skin could be nailed upon the side of the school house for further study. Thus, an intended prank turned into an interesting learning situation, furthering the school's goal of student retention.

The cultivation of flower and vegetable gardens was yet another popular teaching vehicle. A boy would come to school to check the progress of his corn and beans, while a girl's fancy might be caught by geraniums.

Drawing was a way, too, of keeping the minds of boys and girls from the erstwhile freedom of fields and woods. The principal, herself an artist, found that abstracts, Prang blocks, and plaster casts were meaningless to the children, and that the same principles were present in found objects — fruit, vegetables, and leaves. A student's talent, heretofore undiscovered, might provide the needed incentive to stay in school.

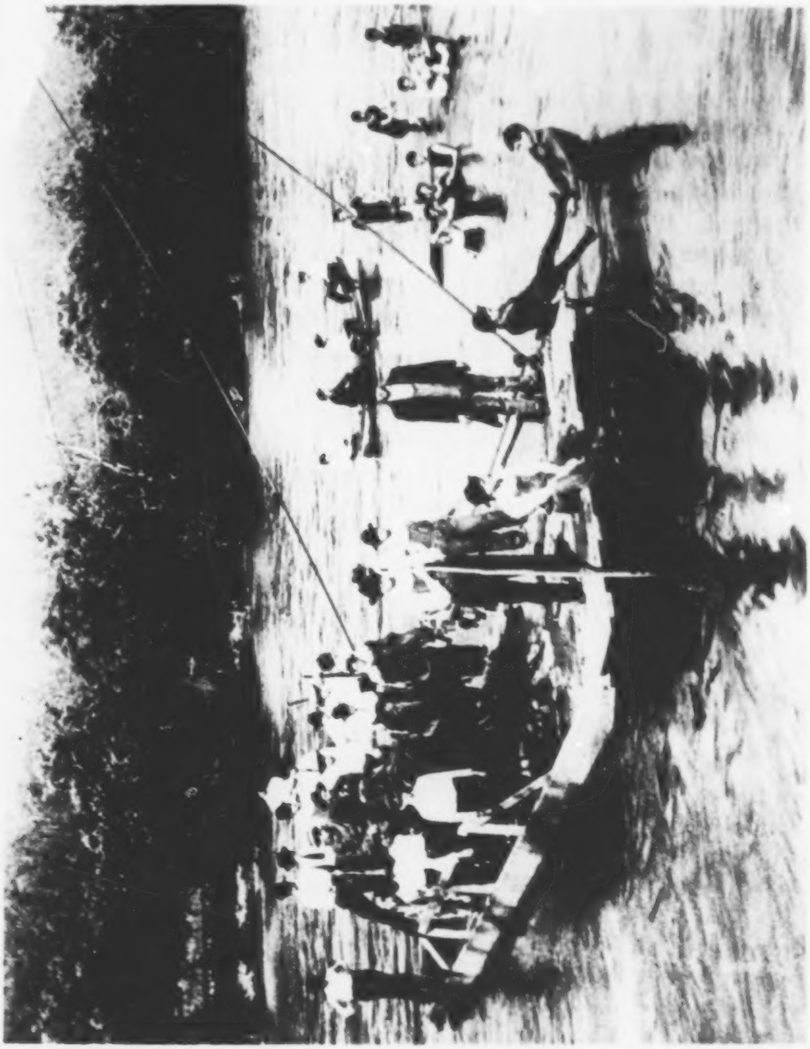
While recognizing the parents' hardships and reasons for non-support of consistent attendance, the teachers continued to seek means to encourage pupils. But, "Better than all these things [activities]," said Phillips, "could we have it, is when the state lays her firm hand upon the parents and says to them, 'These children God has given you, belong to us also. You must let us educate them that in future years the state may have the benefit of good citizens.' "

States having compulsory school attendance at the time of her writing, 1905, numbered thirty-three, with two states charging as high as two hundred dollars fine. The states not having the law were the nine Gulf states (including North Carolina) and those directly North of them, all still recovering from the Civil War.

Miss Phillips sent an inquiry on the subject to J. Y. Joyner, North Carolina Superintendent of Public Instruction. His answer, dated October, 1905, read, in part:

"Dear Madam: The last legislature passed a compulsory school law for Raleigh township, and of course, it could be passed for. . . a district."

Julia Phillips persisted in working for this legislation, knowing that until all mountain children were educated, there would be little improvement in their hard lives. And until dictated by law, children would continue to be victims of the forces which kept them from school.☐



Rope ferry used to cross French Broad in going from Institute to Willows.

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A TIME TO BUILD UP: 1895-1914

The Intensity of Gray Gingham

Routine Coursework

North Carolina, being a very poor state, could only pay ninety-five cents per child per year for education. About half the averaged three hundred students of Dorland Institute were day pupils. Since there had never been a public school in Hot Springs, Miss Phillips took all the day scholars who would agree to come. She furnished them books, then made a regular tuition bill for each, and the state appropriation paid it.

Boarding pupils' tuition costs were fifty dollars each for an eight months' term. Many could not pay the full tuition and these received twenty-five dollar scholarships from Northern patrons or sometimes from hotel guests at Hot Springs. The remaining twenty-five dollars was worked out by the boarder during the summer. Required clothing could usually be made by the mother and augmented by the mission barrels. Shoes were always hard to come by.

While the "walking" students lived within one to four miles of the school, the boarders came from six states of the Southern Appalachian Mountains — Virginia, West Virginia, Tennessee, Kentucky, North and South Carolina. Their ages ranged from five to twenty-eight years and their "stations" ran the gamut of well-to-do to poverty-stricken.

Julia Phillips said, "There are as many different grades or classes of mountain people as there are different classes in a large village in the North. When we think of all mountain people as ignorant and poor we make a great mistake." She went on to define some of the differences.

A few large land owners, merchants, etc., were able to pay for the education of their children. And while a few of these did attend Dorland Institute, Miss Phillips declared, "The mission school is not for this class."

Then there were farmers who were productive, raising adequate crops to feed and clothe their families. These could not afford cash for education but could manage to pay the school's tuition with corn, potatoes, walnuts or various other home-grown items. The mothers contributed hand-woven baskets and coverlets, dyed with native herbs. "From these families come some of our most promising pupils," she added.

These were also described by Samuel T. Wilson, early Presbyterian historian as ". . . The truly worthy mountaineers that deserve far more of praise than of dispraise. While their isolated and hard life, remote from the centers of culture, has contracted their wants and the supply of those wants, and has forced them to do without a multitude of the 'necessities' and conveniences and luxuries that seem indispensable to many other people of the twentieth century, they have kept that which is really worth while, their virility and force of character."

Another class were those who could pay almost nothing. Strangely enough, this group had the least desire to educate their children, but when they did, it meant a break-out of the cycle of indigence, and a chance for a better living — perhaps the first in many generations.

The cotton mill families made up still another class of wonderfully promising young people. Working in the mills from early childhood until they were eighteen or twenty years old, they had learned "obedience, promptness, and application." But millwork had provided little mental stimuli, causing these pupils to have to work harder and longer for their education; yet, they persevered.

And lending an ecumenical note to all these classes were the children attending the mission school from the Waldensian colony in the North Carolina foothills of Burke county. Newly-arrived from the Old World, their language and customs enriched Dorland Institute (and also Asheville Normal and Farm School). Their industriousness and knowledge of the Bible fitted them naturally into the mission school life. Victims of religious persecution, these French-Italians were in the habit of having their children memorize a chapter of the Bible for fear the written Word would be confiscated.

The Presbyterian mission worker at Valdese, Miss Claudia Dinsmoore, observed the following:

> The people are still very poor, and it is only their hard-working industry and rigid economy that is making the little colony hold together and grow. The Waldenses keenly appreciate the value of an education. The school here is supported by our Board of Home Missions, and is indeed a blessing to the people for they are yet too poor to provide one for themselves. I wish I could tell you of the hardships endured and the sacrifices made by them in order that their children may attend school. The children are intelligent and quick to learn.

Meeting the needs of this "pot-pourri" of classes required talent, experience, and dedication — all of which were evident in the Dorland cadre and its ubiquitous principal, who pronounced, "The aim of this school is to make the course of study thorough, rather than extensive, that a good foundation may be laid for future development."

In an industrial school like Dorland, the training went on almost around the clock. At the bellring, the girls rose and dressed in the prescribed gray gingham. (On Sundays the uniform was a gray wool serge suit with plain black felt hat.)

Just as in the Boys' Home, the students built the fires for the cooking and laundry, then prepared breakfast, washed dishes, and cleaned the kitchen and diningroom. They were also responsible for making their beds, keeping their rooms clean, and doing their personal laundry. (A penalty had to be worked if their clothes were not properly washed, ironed, and mended, or if there were not the correct number of pieces.)

Boarders performed one hour's work each day, with any overtime paying five cents an hour. Payment was not in cash but in a due bill for clothing from the storeroom.

After morning chores, the school day began. An organ march, played by the music teacher, assembled everyone to chapel the first thing. Next, came the singing of a hymn, the reading of a few Bible verses, or remarks by the school pastor, and then a short prayer.

Following chapel, the striking of a chord on the organ signaled all to rise and march to their respective rooms and seats. There were four divisions of the school — Primary, A and B Intermediates, and Advanced — nine grades in all. (No department changes would occur during Phillips' time except in 1908, when the local public school would be finally underway. At that time, Miss Phillips would announce, "We wish therefore to give up our Primary department and give all the help we can to the public school. Nothing is so good as to help people to help themselves; and the state of North Carolina owes more to her children than she has yet been able to pay.")

In each classroom the first thing was Bible study, which was taught more thoroughly than any other subject. In 1898 Miss Phillips boasted, "In the past two years, twenty-six have committed the Shorter Catechism, and many more, the Child's Catechism. They are so happy when they receive their Bibles as a reward for their faithful study. They have a very intelligent knowledge of the answers, the meaning having been very carefully explained to them by Miss Amelia Phillips and Miss Watson, who have charge of these classes. Both boys and girls are very fond of Bible study and their knowledge of Bible truths would put to shame many a pupil in our public schools at home."

Bible knowledge and possession were important to Mountain adults as well. This likely stemmed from their persecuted Scots-Irish ancestors who held dear their Bible ownership. Since Bibles were sold in Dorland's storeroom for twenty-five cents, people came from far and near to buy them, bringing payment in the form of beans, cowpeas, onions, potatoes, or black walnuts.

Usually, the principal would ask, "Can you read?" "I reckon I can spell out a few words. I know my letters and I want a Bible." Or they might say, "No, but I have a boy, a gal, or a neighbor who can."

So, the Bible was one book, and often, the only book, familiar to the mountain school children. Its study was adapted to the age and ability of the student. For example, the day's first period in the A-Intermediate was given to systematic Mission Study.

The rest of the day was given to the usual scholastic subjects in each grade. The Primary covered kindergarten and beginning numbers. They had to read in the Second Reader before leaving this level. The Intermediate group, being the largest, was divided into two sections and included forty-five boarders with twenty-five day scholars. They stayed there until they could comprehend basic arithmetic and were able to read, write and spell. Here was the placement level of the boys and girls who had missed the opportunity for an education in their early years; it was less humiliating than the small children's class.

At this point pupils were promoted to the Advanced Department. Very few finished the course, but those who did graduate had to complete the first book of Latin and a simple algebra. "Arithmetic is the most difficult study for these Mountain boys and girls," said the principal, "yet they are studious and patient, doing their best."

Of equal importance to academics at Dorland Institute was the industrial training. While performing supervised tasks in cooking and cleaning, the girls learned improved methods and were graded just as they were in the classroom. Most were genuinely interested, as they realized these skills would be useful to them, no matter what their futures held. One girl said on her application, "I reckon as how I can do housework nigh onto as well as anybody, but I am wantin' to come here so to do *better'n* anybody."

Home nursing was another practical subject taught at the school. In 1902 Miss Phillips told about a special series in this study.

> They like to learn things that they can use in their homes. A trained nurse stopping at the Mountain Park Hotel very kindly offered to give them some instruction in caring for the sick. She had one of the girls go to bed as a patient, and then showed them how to care for a patient, partially, and one, wholly, helpless. As another lesson, how to make and apply poultices, stupes, etc. Still another, how to cook simple, nourishing dishes for the sick. Teachers and pupils were delighted, for she had so carefully adapted her instruction to our needs that not a thing was mentioned that could not be practiced in their homes, or an article that could not be procured. She had no idea of the good she has accomplished for in many homes hereafter, the sick will have better and more intelligent care.

And the sewing room plan of work was to make every lesson applicable. This included how to appropriately dress an infant; how to make trousers, shirts, and dresses for children; how to make men's shirts; and, of course, the girls learned to make their own clothing.

Here perfection was the guide. Each stitch had to be exactly like the preceding one; corners must be turned squarely; stripes and patterns aligned without variation; and buttonholes precisely worked. Sewing was one more take-home skill. In addition to her own clothing, a girl often made little garments for her younger brothers and sisters.

Dorland pupils also received plenty of experience in the areas of food preparation. The principal summed it up when she said, "They can make good light bread and rolls, as well as cornbread, and can serve simple palatable meals, cooked by themselves."

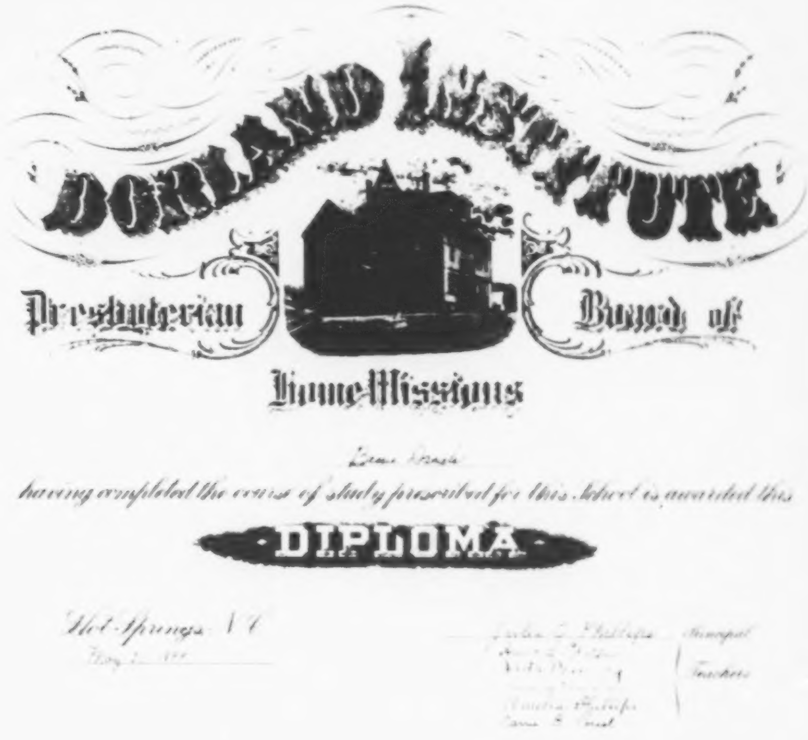
Following the close of the school day, at three-thirty, those who had had morning work duties now had recreation, which was always outdoors, weather permitting. Supervised walks about the countryside were popular and the girls were fond of jumping rope, swinging, croquet, tap-hand and blindman.

After supper, a two-hour study hall was kept by a teacher, strictly for studying — not a whisper or word might be spoken. Punishment for either was two hours' extra work.

At nine, "lamps-out" must have been welcome after such an arduous day. It was no wonder only the stalwarts remained. One teacher wrote that, "After all, it is intensive work we should be doing with these children, many of whom can be with us only a short time."

This was verified by the small sizes of the graduation classes — seven in 1899; six in 1900; six in 1901; five in 1903; and eight in 1904.

But these numbers did not indicate the amount of excitement and enjoyment to be had at the graduation occasions, themselves! ☐



DORLAND INSTITUTE

Presbyterian Board of Home Missions

having completed the course of study prescribed for this School is awarded this

DIPLOMA

Hot Springs N C

Principal

Teachers

A TIME TO BUILD UP: 1895-1914

Good Seed for Deep Roots

Graduation Routine

By and far the greatest event of the year at Dorland Institute was the closing exercises or "college exhibition" as the people called it. Held around the first of June, it was eagerly planned-for in advance by parents and kinfolks of the students. Aside from church functions and funerals there were very few, if any, other social occasions in the mountains.

Attending the exhibition offered a break in the daily drudgery of the farmers — no cows to milk, no wood to cut, no crops to work. Here, too was a chance to see the sights of the town — railroad and trains, drugstore and bank, the famous hotel with its golf course and swimming pool (Hot Springs even had a telephone line as early as 1902). Then, there was the opportunity to hear news from faraway places, to meet folks from other counties and states, and to see the fancy buildings with turrets and chandeliers and door bells. Oh, the excitement of it all!

They began arriving the day before. A few came by the cars (train) and there was usually one good-looking hack drawn by a nice, large team and a few single carriages; but the majority came in rough lumber wagons with three or four bent white oak slats nailed to the box and covered with a sheet. Handmade "straight" chairs furnished seating for the travelers over rocky, rutted roads. As the chairs were not nailed down, Miss Phillips marveled, "How they manage to keep themselves or the chairs from falling out is a mystery." Mules or horses brought those who lived in the very remote places. At one time the teachers counted thirty parties coming into the school grounds, alone.

Since long-distance (from ten to forty miles) travelers had to spend one or two nights, the Institute tried to provide beds for all the women. The men slept in their wagons or on the ironing-room floor where "comfortables" and carpets had been spread. Usually about twenty-five men gratefully accepted the shelter. Bringing their own rations, they could use the school diningroom anytime the girls were not using it and they could make coffee in the kitchen.

Some, who could afford it, stayed in the town's several boarding houses, with care for the horses, also. Every room in Hot Springs was made available and the school's visitors (numbering between four and five hundred) were always welcomed. Dorland's principal said, "We try to encourage and increase attendance in every way, as this is our opportunity to get nearer to the people and extend the influence of the institution!"

The location of the exercises varied from time to time. In the earlier years when the school had no auditorium, the Baptist and Methodist neighbors kindly proffered their churches. By graduation time in 1901, the Presbyterians had their own church, and Phillips Hall, Dorland's new classroom building, had been completed. It was designed especially to accommodate the large attendance at closing exercises. Even the windows were so arranged that passing trains could be seen by the seated audience. So many had never seen a railroad that the additional cost of only six dollars to build it that way had seemed worth it.

However, back in 1898, the affair was held next door, at the Baptist Church in which four hundred persons could be "close packed." Miss Phillips, in a letter to the members of the Nassau Presbytery in New York, described the scene. "In order that more could hear we held this year two sessions — one in the afternoon, and one in the evening. The seats and aisles were packed in the afternoon, but in the evening, in addition to the densely crowded house, every window was full of faces; the men having piled up boxes so they could see over each other's heads. Through the double doors in front of the church, as far as we could see, were crowds of men and boys stretching their necks to see and trying to hear, and notwithstanding the discomfort, never was there a more quiet, orderly, attentive audience."

Every year the platform, in whatever building, was beautifully decorated with nature's glories. Ferns, mountain laurel, roses and daisies, against a background of evergreens, transformed the everyday place into something quite magnificent. The girls, all in white dresses and the boys in black coats looked most dignified and charming.

Each and every scholar made an appearance on stage at one time or another during the day. Miss Phillips noted that, "The mountain children are not usually shy or bashful, but always desire a part in the exercises and are grieved if they are not given something to do."

The program of entertainment was of the simplest nature and had a decidedly religious tone. Some of the students sang, some rendered organ or piano solos, and others recited Scripture or poetry. The audience especially enjoyed the drills of the Primary department which were usually illustrated with flags or dolls or something of the kind. The school pastor concluded the program with the presentation of Bibles to those who had committed to memory the Westminster Catechism during the year. The number of recipients was normally quite large and they were all proud of their awards.

Following the afternoon session the guests were invited to wander about and enjoy the impressive student exposition of cooking, sewing, laundry and science projects. Clothing items made by the girls were displayed on tables, as were samples of cooking by girls *and* boys.

These exhibits attracted all visitors and were a source of pride to the scholars and their families. The parents rejoiced in seeing how well their children had done and the children were happy to show the parents what they had learned. Many were amused to find that the boys were competent in washing, ironing and cooking.

Sheets tacked to the walls showed specimens of students' handwriting, drawing, etc. The principal, who never seemed to pass up a good chance to educate, reported that, "For the benefit of the mothers, a little talk is given on sewing and cutting garments. We hope, as time goes on, to add talks on cooking nourishing food, care of the sick, hints on farming, etc. We never intend to introduce anything sensational in these exercises but to keep the tastes of the people simple and innocent as now."

This period between the afternoon and evening sessions was one of great pleasure and relaxation, pervaded by a county-fair atmosphere. The boys brought a lunch from the Willows and stayed all day. Girls, boys, and visitors sat on the lawn or on the benches in the grape arbor, eating, talking and laughing, possibly enjoying a brief respite from the normally stringent rules. Light refreshments were served to the students and their guests and anyone around. Usually, a large country ham was boiled and piles of sandwiches made with fresh-baked light bread. Ripe cherries from the early trees, and lemonade to drink, completed the repast.

The evening session, starting at eight o'clock, consisted of more advanced offerings by the older pupils. The boys gave orations and the girls did Whittier exercises. Sewing certificates were received for progress in that department. An out-of-town speaker of some prominence was always procured for the closing address, bringing to an end a long but exhilarating day.

The next morning, when the exodus from Hot Springs began, there was a feeling of melancholy in the village and on the campus, too. Miss Phillips, who knew that many would not return, concluded her account with optimism, "The teams are brought to the door and with true courtesy and politeness the girls and their belongings are packed in and the delighted parents take them to their homes with the good seed that we have tried to sow; while we pray that it may take deep root and spring up and bear fruit a hundred fold and cheer and bless many a neglected neighborhood in these mountains." □

Class of 1901: Estelle Parker, Bessie Hardy, Sidney Roberts, Allie Lowe, Hattie Bundy, Kathleen Williams.

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A TIME TO BUILD UP: 1895-1914

Leather Britches and Compensations

Summer Routine

With almost the last clip-clop of departing graduation wagons, the summer's work began at Dorland Institute. There were always a few remaining boarders who were homeless, or who could not afford the long trip home. Others went for a short visit, helped plant and hoe the crops, then returned to work out their tuition at school.

Since industrial-school mission teachers were on duty practically twenty-four hours a day, they were required to take two months' time for rest and family visiting. With only an eight months' school, there remained two months for which the teachers were paid and expected to work. During this time the buildings and equipment were cleaned, repaired and the larder stocked for the incoming student body.

Down in the kitchen, staff members were engaged in much the same work as the native women. All were busy, busy preserving the season's bounty for the long winter ahead. Wearing large aprons, hot red faces, and juice-stained hands, the Dorland crew normally canned seventy-five quarts a day with at least 1000 quarts lining the cellar walls at summer's end. In addition, gallons and gallons of blackberries and huckleberries were spread out to dry in the sunshine. (Wild strawberries were done earlier in the season.) Bushels of sweet corn were cut from the cob with sharp knives and dried on tins in the bread ovens. Likewise, great quantities of green beans were strung, broken, washed, threaded onto cord loops and hung to dry for "leather britches" or "shuckey beans" of which the mountain children were very fond.

In September, 1904, the cellar boasted one hundred fifty quarts of tomatoes and fifty jars of catsup along with its 1000 quarts of fruit. In a "good" fruit year, cherries, plums, peaches and pears were canned as well as the dependable apple. The principal, writing to school sponsors, said, "Perhaps you wonder why we put up so much fruit? It gives the girls a quick and healthy lunch and is cheaper than meat. Three times a week they have bread and fruit for lunch and it takes eight quarts of fruit each time."

Much of the fruit and vegetables was raised in the school garden and at the Willows, but a great deal, especially berries, was taken into the storeroom in exchange for clothing. So all that "preserving" saved the school quite a bit of money and, as Miss Phillips said, "When it is done we feel so rich to think how good it will be for the girls."

Besides the kitchen, other areas of the campus demanded the time of the vacationing teachers and pupils. Since the school rented textbooks to the students, there was much book repairing at the end of the year. The teachers also mended nightgowns for the girls, sometimes adding new collars and cuffs, in order to have one hundred ready when the enrollees arrived. Bed linen also had to be sorted, counted, marked, and replenished where necessary. Pillows were aired in the sunshine and new ones made by hand from fowl feathers. Teachers supervised the cleaning of all rooms, desks and windows, repaired window shades and did what was needed to get the buildings in as fine a condition as possible. Everything had to be prepared and ready, so that "system and order may be established as soon as the girls come."

One summer, over and beyond the routine tasks, building repairs had to be made to the dormitory. Even though well built, twelve years of seventy pairs of feet had necessitated the replacement of some floors, especially at the dishwashing station, where it had worn through. At the same time, white oilcloth wainscoating was hung on the walls, with enameled tile-paper above, and drainboards and sink-splash area enameled white. Miss Phillips wrote that, "Most of this work was done by the teachers with the help of the four girls who remained with us through vacation. We can certainly see the dirt now, and the girls take great pride in keeping it clean."

Yes indeed, summer "vacation" at Dorland was one of the busiest times of the year. The principal reflected on the effort, saying, "Yet, with all the hard work, it is a life of great compensations."□

Class of 1900: Ethel Stalworth, Sadie Lance, Will Garrett, Fanny Ruble, Lulu Shipman, Oma Jarrett, Herma Jarrett.

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A TIME TO BUILD UP: 1895-1914

Joyful Noises

Thanksgiving Time

Thanksgiving was a special calendar day at Dorland Institute and enjoyed by everyone concerned. Boarding students did not attempt to go home for the one-day holiday. Two or three days would not have been sufficient for most, either, with travel being so slow and difficult in the mountains.

Given a choice, the pupils would likely have remained at school, anyway, because very few homes would have anything more to eat on Thanksgiving than on any other day. Mountain families worked hard to keep the wolf from the door and many students came to school simply to receive regular meals. A few were there because they had *no* family.

During the Institute's early years, food was probably adequate, but certainly not plentiful. Economy was an integral part of mission life and practiced religiously. For instance butter was served only once a week, it was that expensive.

At Thanksgiving, though, a special meal was managed, using the traditional menu of roasted turkey and cranberry sauce.

The Thanksgiving service at church was special too, in that three of the town's churches joined for a union service — Baptist, Methodist, and Presbyterian. Afterwards, girls who were new to Dorland went down to the Willows for dinner with the boys, while the "new" boys came up to the school to eat with the teachers and girls. After supper the girls and boys at the farm walked back the two miles to the Institute for a grand party to finish the holiday in a true spirit of gratitude. No one would have missed it by going home.

There was one Thanksgiving, however, which came close to being different from all the rest. Times were especially hard, as Miss Phillips described in a letter to the sponsoring Presbytery in New York, dated December, 1904.

> Dear Friends,
>
> . . . We can usually buy nice turkeys for fifty or seventy-five cents each, but this year they were very scarce, and high, and we thought we could not afford them, but concluded we would deny ourselves something else if necessary; and after a good deal of looking, and writing around the country, we purchased eleven turkeys for $11.38 and twelve quarts of cranberries for $1.20. We did not realize the pupils cared so much for them, but such jumping, laughing, and rejoicing, and running through the water (for it was a rainy day), we have never seen! We killed six for the girls' dormitory and four boys marched off, each with a turkey under his arm. About three times the number needed, wanted to pick them [of feathers]. One of the boys at the farm that was given a turkey to pick, said, 'I began her at eight in the morning and it took me till twelve, and then Miss Parker had to help me finish her.' We also made mince

pies and each girl and boy had a piece of pie. . . . When we saw how happy they were, we thought it was not so very an extravagant Thanksgiving dinner for over a hundred people.

And, of course, the next break in the Dorland calendar was Christmas, which brought a *real* vacation, plus much excitement and pleasure to the mountain children. □

*Class of 1902: Minnie Parker, **Sophinia Clubb,** Gertrude Hemphill, Ella Kirby, Estelle Grant, Emma Sowers, Nell Hardy, Joe Robinson, Weaver Wilson, Hugh Lance.*

Class of 1903: Harvey Reaves

Class of 1905: Evelyn Thompson, Bertha Carver, Lee Mc Fall, Edgar Stanton, Walter Cooper, Emily Gosnold, Pearl Jones, Mamie Rufty, Lurlene Allen, Kate Houston.

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A TIME TO BUILD UP: 1895-1914

Giving and Receiving

Christmases

The Presbyterian mission schools in Madison County always had a Christmas entertainment for the children, complete with Christmas tree, candy, gifts and Santa Claus. In fact, one could almost say the Presbyterians introduced the celebration of Christmas to Madison County.

Of course, mountain folks knew about Christmas from the Bible and most children received a few sticks of candy but they did not look for Santa Claus and toys. If they had toys at all, they were home-made ("store-bought" play pretties, as they were called, being rare). Dolls were usually corn cobs wrapped in scraps of cloth. There was certainly no St. Nicholas in every chimney and most had never seen a Christmas tree before. So, Dorland festivities were a great source of pleasure and excitement to the whole community.

The focal point of the decorations — the Christmas tree — was spoken for weeks in advance and the search begun by the local men and boys. Miss Phillips described the 1896 tree in particular:

> The people here, though poor in some things have many blessings entirely beyond the reach of poor people in New York or other large cities, among these, plenty of balmy air, bright sunshiny days and abundance of pure, sparkling, mountain water, and Christmas trees growing everywhere, to be had without money and without price. At home we would think almost any of them good enough, but when we are to have one here, the men and boys spend days and weeks seeking the perfect specimen.
>
> A number of days before the time appointed we were informed that just the right one had been found, only it had to be drawn up a very steep bank. We said, 'Take some other if it is not quite as good. You might hurt the horses or mules on that dangerous slope, or we are afraid some of the boys or men might be killed.' 'But, this is such a powerful fine one, we wish this tree,' was the reply, and sure enough, the day before the exercise, it was at the church door. When we saw the exertion it must have cost we realized how much this tree meant to them and to us.
>
> A perfect cone of hemlock, resting on the floor, it touched the twenty-foot ceiling of the Hot Springs Methodist Church, wherein the entertainment was being held that year. [Prior to 1900 there was no Presbyterian church building or school auditorium, so the Methodist and Baptist churches were "borrowed" for the occasion.] The trunk was twenty-one inches around and the limbs were stout enough for Reverend McGaw to climb to the very top with the colored candles and other decorations.

Three years before, a young people's group of the Fifth Avenue Presbyterian Church in New York City had sent beautiful tree ornaments — large glass balls of different colors, numerous glass icicles, brightly-plumed birds and long strings of glass beads which could be festooned from limb to limb. Everything was packed away carefully year after year to delight subsequent classes of pupils.

So exciting was the whole prospect that it was difficult to carry on routine school work those last few days before the holidays. Seats for the school members were reserved and roped off ahead of time. Anyone else wishing to come could have the remaining seats or standing-room.

Finally, the appointed time arrived, and the students marched to the church in their usual two-by-two formation. Not having seen the tree beforehand, the scholars were awestruck upon entering the church. They had had no idea it would be so big and so grand! It was surely hard to concentrate on the lengthily-rehearsed program of singing and recitations, and brief talk by Rev. McGaw. When, at last, Santa Claus marched in, the students could not contain their excitement any longer. Shouts of laughter and "Santa, Santa!", and "It sure' is Santa Claus!" rang through the air. The little ones, who were less inhibited, shook his hands and felt his "fur-trimmed" suit. As he began to talk quietly to them, they listened incredibly well. He told them of the hard time he had getting through the mud with his heavily-loaded sleigh which was really built for snow.

From his pack came a trifle for each of the three hundred pleased men, women, and children. Given to every pupil was a bag of candy and a present — a doll or book or game, and for the older ones, handkerchiefs, Bibles, knives, gloves, or scarves. As he handed out the gifts, with long white beard bobbing up and down, Santa added much to the merriment with his joking remarks. Said Miss Phillips, "Such a feeling of good fellowship prevailed that rich and poor alike were happy, when we separated and wished each other a Merry Christmas."

The beautiful tree was left up for the Methodist Sunday School to use the next evening, then the top was cut out and taken to the McGaw home. Mrs. McGaw had a party for her four chilren and some children in town who had all missed the school program because of whooping cough. The majestic hemlock had contributed well to the spirit of the season.

The students were given two weeks vacation at Christmas because it took two days home and two back for many, and could not be properly done in one week. When the roads were in shape, the girls left in wagons, for the most part, but that particular year, over thirty had to ride home on mules or horses. (The principal observed that, "They are accustomed to the saddle from infancy, and are excellent riders. We saw one amusing herself, jumping from one saddle to another. They will ride thirty-five or forty miles and carry two or three bundles with astonishing ease.")

In 1899 it was decided to make a small change in the Christmas program. Instead of having the gifts on a tree, a sleigh was fashioned out of the school's wagon bed. Sleigh runners were attached and the box covered with white muslin and decorated with woods fern and holly. All was hidden until the curtains opened to reveal Mr. *and* Mrs. Santa Claus sitting in the sleigh amidst a mound of gaily-wrapped gifts, Santa "pulling on the reins", trying to stop his reindeer at Hot Springs.

Onto its feet jumped the entire audience of four hundred, young and old alike, never having "seen the beat." Such wild excitement! Climbing clumsily out of the sleigh, Santa addressed the small children first, then helped out Mrs. Santa. The pair regaled the crowd with funny stories about their married life at the North Pole, and about their journey to Hot Springs, then proceeded to hand around the gifts. All were made happy.

Another variation in the Christmas entertainment occurred in 1900. Since the new school building had been finished at Thanksgiving, there was plenty of space to invite the children's parents. Following the usual exercises, an address was made by Captain Mosely, a local resident and friend of the school.

He told the children to be loyal to the school and to improve the good advantages offered and, finally, that Santa Claus would probably send them gifts if he could not come himself, that year. Several strong men then carried to the stage a very large freight box and proceeded to pry it open with a claw hammer. The pupils presumed the box to contain presents, but were astonished and delighted when a hoary head began to emerge, followed by a red coat and white trousers. The younger children bounced, screamed, and clapped their hands, while the older ones tried to appear composed.

Santa explained how he had to leave his sleigh, reindeer and bells and hire himself and the gifts onto a freight train, because, as he traveled further South, there was no snow. Soon little girls were cuddling beautifully-dressed dolls and little boys were admiring shiny new marbles or other toys. The older pupils opened books, neckties, umbrellas, etc.

One young boy wrote this letter to his teacher following Christmas:

> Dear Miss Pond,
>
> Santa Claus brought me a mule you can wind him up and he will run a little piece and back, and the mule will kick and the man in the wagon will jerk, and he brought me some candy and fire crackers and I got a knife off the Christmas tree and Santa Claus is a good old man. He is a funny old man.
>
> Yours truly, I.R.

("Painfully" different was the Christmas of 1903 when the smallpox quarantine closed school for the month of December, preventing the usual holiday festivities. Valentine's Day was chosen by the staff as the most suitable time for the belated gift giving. Instead of Santa Claus, Saint Valentine, suitably dressed for the occasion, completely surprised the pupils, who declared it the best of Christmases, even if it were late.)

In 1905, parents of the students received special invitations to the Christmas program to be held in the Dorland Memorial Church. In order to leave the center stage open for the speakers, there were *two* Christmas trees — sixteen-feet tall hemlocks, straight and symmetrical. Teachers in each department had prepared the usual songs and speeches which the parents always attentively enjoyed. Afterwards, the pastor, Mr. Jackson, gave a short discourse on wireless telegraphy, telling about a telegram he had just received from Santa Claus. It stated that he could not come to Hot Springs because there was so much whiskey there. After delivering a short temperance sermon, Reverend Jackson said, "Listen! I have another message from Santa Claus, saying, as the Sunday School and day school were not to blame for the 'moonshine,' he has concluded to come." On cue, of course, Santa walked in and all received something from the tree.

The ladies of Nassau Presbytery in New York had sent so many wonderful gifts that some were shared with a small branch mission about four miles from Hot Springs. Rev. Jackson had encouraged the people in the settlement to build a small school building; then he found desks and a Dorland girl to teach. The school had its own Christmas tree, so the gifts were delivered by Rev. and Mrs. Jackson, Miss Phillips and another teacher, driving buggies. They said, "We have driven hundreds of miles over these mountain roads, but never over one so bad — when it was not rocks, it was mud." However, the trip was well worth it. As they visited with the community inhabitants, a feeling of pride and accomplishment was evident. One man told Miss Phillips, "We threw in around and got four glass windows," — an unusual feature in a mountain building. The appreciation of the settlement children for the gifts and candy was reward enough for the effort.

"Thinking of others at Christmas time" was stressed the next year, again. Dorland pupils, who could, were asked to give five or ten cents to be put with the teachers' collection to buy treats for the town children who attended the school's "Christmas Tree." Oranges were bought and 430 candy bags prepared. (Candy was supplied by the Northerners.) Teachers and girls popped enough popcorn to fill a large barrel. The entertainment was similar to other years; after the pupils had performed, Pastor Schenck made an inspiring talk on Christmas' meaning. ("Our pretty church was beautifully decorated with holly and mistletoe and mottoes," recalled the principal.) Each of the over 400 guests received a bag of popcorn, an orange and a bag of candy. The students received their gifts the next day at school. Miss Phillips said, "We hope they were as happy in giving as in receiving," — which was what Christmases at Dorland were all about. □

A TIME TO BUILD UP: 1895-1914

Death, Disease, And Decision

Epidemics and Deaths

"We usually have remarkably good health at this school," wrote Miss Phillips in 1911. "The girls and boys gain flesh; some have already gained fifteen pounds since September twelfth. . . . Our doctor bills are very small." But this well-being was marred by a fatal accident which seemed to trigger a series of deaths and diseases.

For the first seven years of Phillips' administration, there were no human tragedies at Dorland Institute. Then, during the 1903 school year, a seventeen-year old boy was killed by a train at the Willows. When only a child, he had started jumping on moving trains, riding a short distance, and jumping off — a feat practiced by hobos and the like. The challenge and danger combined to add a thrilling element to the boy's simple life. Then, he swung for one that was moving too fast, was pulled under the wheels and both legs mangled. He was taken up to the Institute in town, where the crushed limbs were amputated. Everything humanly possible was done for him, but he lived only three hours afterward.

Miss Phillips added a personal note to the sad account. "All his recitations were in my room and I had become much attached to him; his remorse was indeed pitiful. He was an orphan boy; two of his brothers came before he died. One of them said he had talked with him hours urging him to give up the fascination for 'swinging trains,' but in vain. His brothers appeared very polite and exceedingly grateful for what had been done for him."

The next year a girl became sick, was cared for until better, but finally sent home when her illness was found to be incurable. Then, two girls came down with typhoid fever. While they were ill, the matron's daughter in the girls' dormitory was taken sick. Again, Miss Phillips noted her personal involvement. "Her room was next to mine, and I could hear her moan all night long and I would stay up nights a good deal trying to help her mother take care of her. She loved to have me hold her on my lap and rock her, but the poor little child got so thin that she said my lap was not fat enough and hurt her; finally, it hurt so much to breathe, that she could not lie down at all, and we had to hold her up all the time. . . . One evening I went downtown to see if I could get an air cushion for her to lean against. Two teachers came running after me and said little Irene was worse and they were calling for me. I hurried back and the doctor went in before me, but we all saw that God had sent his angels to take dear little Irene home to Heaven, where she would not suffer anymore pain."

The mother, who was a widow, was naturally distraught, saying she had nothing to live for now that her only child was gone, but the next day she became calm and resigned, saying God was good and knew what was best for her. The little girl was placed in a white-lined casket and brought down to the parlor where the teachers put flowers around her. After a simple service the body was viewed by all the girls, as was customary in the mountains. Then, through an early snowfall, the casket was carried to the depot by some of the boys, where Mr. Jackson, the pastor, accompanied the mother by train to her homeplace.

The "atypical" year continued. Just before Irene died, a third girl became sick with fever and rash, which the doctor thought was chickenpox, but later diagnosed as smallpox. A county officer came to Dorland on December first and announced that the boys and day pupils must leave school, with the remaining girls and teachers being quarantined to the grounds until further notice. The sixty girls were disturbed, and also upset about the fact that letters could not be sent to their parents. Some cried, but most were Spartan and even cheerful after a bit — studying, working and playing as usual. (Miss Phillips later commended them on their good conduct during the long seige.)

Miss Amelia Phillips, who lived off-campus, and had not been included in the quarantine, would bring incoming mail, food and supplies to the fence at the grounds' edge where tall neighbors would lift them over.

Prayer services were held each morning and night by teachers and pupils, asking that no one else be infected. And, finally, when no other cases developed, the county officer released them at the end of the seventeen days. The scholars were ecstatic and wanted to start for home at that moment.

School resumed on January fifth, but some of the day students weren't allowed to return until their homes had been officially disinfected. Besides the Institute, smallpox was in thirteen houses in town and disinfecting had to be done at the town government's expense. Funds grew insufficient before the large Dorland structures could be done, so the Presbyterian Board paid a good portion of the bill. Since this treating of buildings could not be done until there were no new cases, the waiting day scholars worried that Christmas presents would be distributed without them; but they were assured this would not happen, even if it meant waiting until July!

All students did not return until the second week of February, so Valentine's Day was chosen for the belated Christmas celebration. In order to surprise the students, plans were kept secret until St. Valentine suddenly arrived with gifts, party makings, and entertainment.

The next year a small cottage on the grounds was set aside for a "hospital" in case smallpox erupted again. It was rented out for $8.75 a month with the understanding it must be vacated, if needed. Fortunately, there was no epidemic, and the tenants, who had proved to be a pleasure to the school, did not have to move.

Dorland's excellent health record was blotted again in 1906 when twenty girls and some of the teachers were sickened at the same time. Miss Houghton, the matron, had to be taken to Asheville to the hospital.

An investigation pointed to contaminated drinking water, so a specimen was sent to the state health department for testing. The laboratory results proved the suspicions to be true.

Miss Phillips said, "We had always considered that we had an excellent supply of mountain water, brought from a branch about two miles away, but a company cut the timber for market from the surrounding country, dragging it through the stream, and thus defiling the supply. When this became roily and bad, we drank from a well on the grounds which also proved impure, but one of our wells was all right from which we still enjoy drinking."

Five years later several cases of typhoid fever among the villagers and Dorland pupils were caused by filth in buildings adjacent to the Presbyterian church. This menace also raised the church's fire insurance, and Sunday services were frequently disturbed by people who lived there. Thus, the typhoid outbreak prompted the church to buy the offending property and buildings. Local members added generously to the Institute's fifty dollars toward payment, which included an agreement to clear the ground, grade and landscape it. Miss Phillips said that "Not only the Presbyterian church property, but the whole village is benefited by this improvement."

The following year brought more sickness and the death of a sixteen-year old Dorland girl from consumption. Besides the usual childhood diseases and the aforementioned smallpox and typhoid, consumption and appendicitis seemed to be the foremost causes of illness in the mountains.

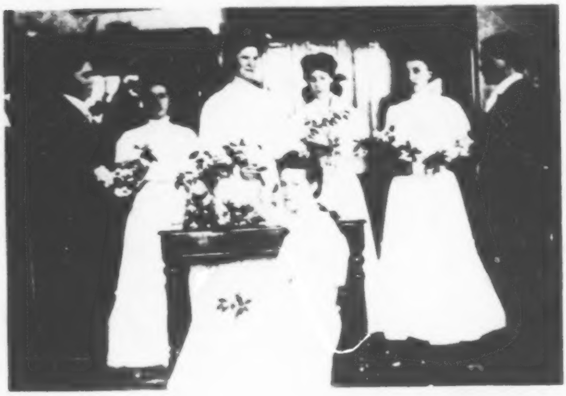
Appendicitis complications killed two girls who had just graduated from Dorland and were very promising students — one at Asheville Normal. And often, whole families would be victims of consumption. Even the strong were felled, sometimes with little warning.

An example was given by Miss Phillips as she told of a man who came to buy Testaments for his little Sunday School in the country. "You do not know me?" he asked. "No," she replied. "I am the brother of Joe S——. Mother still has his catechism Bible. She wouldn't take nothin' fer it; she always has it handy. Maybe you remember poor Joe, six feet, four-inches tall, who had never been sick airy day in his life; who could lift more than most any other man in the place." Then, Miss Phillips did remember poor Joe, who had come to Dorland at the age of twenty-one, never having been in school in his life, except for two months. An apt pupil, he had committed the catechism in a short time, receiving his Bible award.

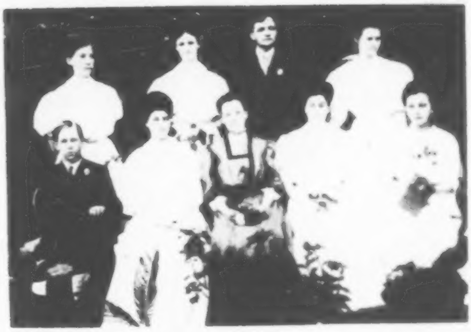
She felt Joe's case was one of "bread cast upon the waters," saying: "The great strong fellow fell victim to consumption. While struggling with the disease, he said, 'I did not want to die so soon; I wanted to live and make something of myself and help Mother. I have learned one thing at Dorland — to love and to study my Bible, and God knows best.' His death was peaceful and happy, and we thanked God for what Dorland had done for him."

It must have been in the midst of this cumulative pathos that Miss Phillips decided to try to answer the great need for a hospital at Dorland Institute — a decision which would prove beneficial to the Hot Springs vicinity, as well.

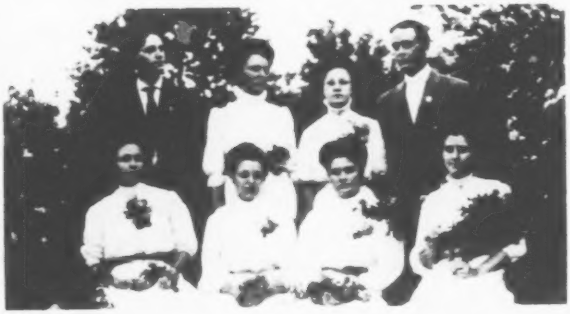
But first, she would have more tragedy to face. □



Class of 1906: Claude Ebbs, Mary Ebbs, Evie Lynch, Gertrude Gardner, Pearl Houston, Ruby Williams, Eldredge Wallin.



Class of 1908: Cora Wood, Beatrice White, Maud Gentry, Arthur Lawson, Allie Huntley, Patton Harrison, Adeline Ramsey, Lizzie Mc Mahan, Miss Pond, teacher.



Class of 1909: Laura Ebbs, Levitia Mc Carter, Clara Wardroup, Clara Holcombe, Clifford Smith, Frances Phillips, Edna Rector, Joe Stephenson, Robert Garrett.

A TIME TO BUILD UP: 1895-1914

Calamity And Caring

Phillips Hall Burns

One of the worst disasters to occur at Dorland Institute was the fire on February third, 1909. Miss Phillips smelled smoke just after going to bed at eleven. Hastily donning her robe, she was inspecting the dormitory when the doorbell rang urgently. Opening the door, she learned the fire was next door in the school building! Miss Amelia Phillips, her sister, whose home, Breezy Crest, was on the hill overlooking the school, had also smelled smoke and looked out her window. Seeing flames in the basement of the classroom building, she had sent the two girls living with her to arouse the dormitory.

The two men who rented cottages next to Breezy Crest, and Rev. Schenck who was living in the dormitory, all came quickly, but the fire had gotten too great a start. Efforts were then concentrated on saving the furnishings but each attempt was foiled by thick, black smoke. Lucy Shafer, a teacher, recalled that some of the girls tried to go in for the piano which was close to a first floor entrance, "but Miss Phillips with her usual good judgment, ordered the door closed and the children to leave the building. In just a few moments the entire floor around the piano was ablaze. We didn't save even a lead pencil."

At the time, it seemed incredible that this large building, forty-two by seventy-three feet and three stores high, could be burning to the ground while they stood helpless.

But the other buildings were then in danger and demanding attention. Fortunately, there was no wind, and the townsmen answering the church bell's ring, worked valiantly. The seventy-five pupils and teachers in the dormitory 140 feet away, were all prepared to move if it became necessary. (Twelve of these girls were sick in bed with measles.)

The school pastor, Mr. Schenck, and a former Dorland teacher, Miss Dorothy Robinson, had recently married and taken their many wedding gifts to a cottage on the hill below Breezy Crest, planning to move in the next day. It seemed impossible to save that house, as it caught fire repeatedly. But the men — some suffering burns from the intense heat — did manage to save it and nothing inside was harmed.

A prayer of gratitude was made at one o'clock when the fire was only smouldering, the other buildings were safe, and no lives had been lost.

The origin of the fire was never detected. No coal had been added to the furnace since noon because it was a warm day. The janitor had found all well at six p.m., thus, the basement would have been the very last place they would have looked for fire had not Miss Amelia seen it when she did.

Miss Phillips said ruefully, "We had thought we had very fine fire protection in a good standpipe and a hose on each floor, but the pipe line to the reservoir, one and one-half miles away, had become so poor that we could not get pressure enough to do much, therefore, we were obliged to draw water from two cisterns and the faucets, handing it in pails from one to the other. Our girls behaved beautifully and without getting much excited, helped to carry water and do anything that needed doing."

The next day, the Willows' boys, arriving as usual, could hardly believe that their classrooms of the day before were now only smoke and rubble. Tears were shed by pupils and teachers alike over the loss of a decade's accumulated equipment and memories.

The principal called everyone into the small dormitory chapel and nearby hallways, then presented the vote — to try to continue school with no books, charts, desks, or supplies of any sort and with many inconveniences, or to close for the rest of the year. Without exception, the "ayes" said, "Continue!" So, after the Board in New York had telegraphed permission, new quarters were sought around town.

Luckily, the local School Board was constructing a new public school building of four rooms (only two were ready for use) and allowed the Institute to use it. Rough pine tables were quickly built by a carpenter to be used for desks, and eighty-four cheap chairs were ordered by train from Knoxville. Small chairs which had been sold to the public school when Dorland dropped its primary department (the year before) were pressed into use by the sixth grade, causing some moments of embarrassment. Even though they were placed on four-inch blocks, they were too small for most of the children. Miss Shafer, a teacher, recalled that "Sometimes, when Henry Smith, who weighs one hundred sixty, and Mary Jones, who might easily tip the scale at one hundred forty, got wedged down in their seats it was somewhat of a question as to how they were to get out without extra help. However, Henry and Mary both smiled, for weren't they learning to spell and figure and do many other useful things that would make their lives bigger and brighter and better?"

Miss Shafer's cousin, Marcelene, came for awhile to relieve teachers who needed to be in two different locations at the same time. Recitations had to compete with the hammers and saws which were finishing the adjoining two classrooms; but then, Miss Foster would be able to bring her fourth and fifth grades over from the primary department of the church and would have more space. Equipment was still poor or non-existent, and building paper served as window shades. Miss Pond's eighth and ninth grades were also crowded as they operated in the dormitory chapel. However scattered and diverse, a "seat of learning" was found by each scholar, albeit uncomfortable for a time.

Miss Phillips commended both students and faculty on their attitudes during those trying times. "Very much credit is due the teachers who have cheerfully worked away under all these difficulties. While we lament so much the loss of the school building and its equipment, we are touched by offers of help from our pupils and their gratitude for what Dorland has done for them."

In just a little over a year, Phillips Hall was rebuilt and occupied, although a few details lacked completion. The principal said that, "When the building burned I thought I never could rebuild even if I had the money, but I could not then see the silver lining to the cloud as I now do. In answer to the prayers of those who are interested in the school, courage was given me to 'go forward.' Now we have a much nicer building than the old one, and the erection has been a blessing to the community." (An Asheville building contractor, Leonidas F. Rhinehardt, agreed to employ local men who needed the work to support their families. He boarded at the Institute and everyone enjoyed his stay. Being a Christian, Mr. Rhinehardt exerted a moral influence over the men and they learned much from his years of skillful experience.)

The dedication of the new building "to the cause of Christian Education" was held in conjunction with the graduation exercise in May (1910). Both divisions of the Presbyterian Church were represented on the speaker's platform. Dr. Campbell of the U.S. church in Asheville (he had also taken part in the original 1900 dedication) and Dr. W. E. Finley of the U.S.A. church in Marshall each made fine speeches.

An equally able address was given by a Dorland graduate who was the first one to register when the boys' boarding conditions were so terrible. (They lived in barns, stores and cellars, moving here and there, with little to eat part of the time.) After graduation he had put himself through law school, while, at the same time, paying large medical bills for a brother.

Another former student, who had become a skilled mechanical worker, painted the school motto over the new stage, in red and gold — "Study to show thyself approved unto God." (This motto had been given the school by its first pastor, F. A. McGaw.) Large portraits hung at the ends of the motto — General Jackson and President Lincoln on one side, with General Lee and General Grant at the other.

Later, Miss Phillips declared that, "Our new school building is a constant pleasure and comfort. We still lack equipment, especially a piano, as our piano and three organs were burned."

Miss Lucy Shafer, teacher, reflecting upon the year's ordeal, shared a conversation she had had with one of her students. "He hasn't always been as studious or as helpful in the classroom as he might have been, but he has improved greatly. He asked me if I wasn't glad I didn't have to go over to the public school building and teach as I did a year ago. I replied that I certainly was, and that I truly appreciated having a large, well-equipped room that would hold all my students. Then he looked straight into my face and said, 'I never got down to business and tried to do my best until we went over there. But do you know, when I saw you working so hard to get along with inconveniences and to have us do a year's work in spite of difficulties, I made up my mind it was up to me to meet you half-way on the job, and I just got busy.' That speech repaid me for all the effort I may have put forth," concluded Shafer.

Another tragedy occurring during that fateful year was the death, on March sixth, of Miss Amelia Phillips, Dorland teacher and younger sister of Julia Phillips. For many years a victim of tuberculosis, Amelia had been the sole reason for Julia Phillips' coming to Western North Carolina in the 1890's. (At that time the Asheville area was one of two medically-recommended tubercular rehabilitation sites in the nation.) Miss Amelia, at sixty-one years, had lived longer than most consumptives, due probably to the salubrity of Hot Springs. Following the funeral service by Reverend Schenck, her body was shipped to Richfield Springs, New York, for interment. The sister had been ward, companion, and co-worker to Julia Phillips; fortunately, friends and responsibilities of Dorland Institute would keep the superintendent from feeling completely bereft.

Thus the Dorland staff put adversity behind them and moved progressively toward their aim of ministering to the Southern mountaineer. □

Campus ca. 1913 showing "new" Phillips Hall classroom building with McCormick cottages on hill above.

A TIME TO BUILD UP: 1895-1914

Learning By Doing

Practice Cottages

"One of the most crying needs of the mountain section is better homemaking." This was the reason Julia Phillips gave for her innovative "practice cottage system" initiated at Dorland Institute, and the first used in any Presbyterian USA school.

It was Miss Phillips' idea to have six different girls, every eight weeks, live in a building separate from the dormitory, running it as though it were a private home.

Dr. and Mrs. Dorland had had the same thing in mind, back in 1891, when they requested funds for their rapidly-growing school. The booklet, *Mission School at Hot Springs*, had stated that, "The present building might be used for a while as a boarding and training department for a few girls, who, while being taught the knowledge of books, may also practice under suitable instruction all kinds of domestic work. . . . These people need that practical training. . . ."

This idea came to fruition when money was given to the Institute by Nettie Fowler McCormick, wife of Cyrus H. McCormick, famous reaper inventor. Mrs. McCormick was considered one of the Presbyterian Church's greatest donors, with Dorland Institute being one of several schools she helped over a period of years, instead of making a one-time gift. Perhaps she could empathize with many Dorland girls because she, herself, had been orphaned at seven, then raised by relatives.

Miss Phillips felt the school was not preparing the girls completely for homemaking. Since the school's food was purchased and prepared for over seventy-five people, it was difficult to adapt the procedure to the needs of one family. Likewise, the laundry, cleaning, and decorating were done on an institutional scale; so, even though Dorland girls performed all phases of dormitory work, they did not receive appropriate home-making experience.

Thus, in the fall of 1910, an old four-room house, standing just back of the girls' dormitory, was fitted-up plainly, but adequately. Its bedroom slept four girls in two double beds, with a sofa-bed in the livingroom sleeping two more. The kitchen and diningroom were of nice size and the exterior boasted three porches. A grapevine running around these porches gave the house its name, "Vine Cottage." Miss Phillips said, "We do not intend to have any conveniences in this cottage that industrious, energetic, young people could not have in their own home-making."

With only three hundred dollars to spend on the entire project, much ingenuity was needed to turn the place into a home. The painting, wallpapering and other work were done by the girls and teachers — an object lesson from the start. Furniture was carefully selected for function, taste and economy.

Just after moving in, the first group complained a bit, "If only it was not a model home and we had not to be so careful." But soon they were enjoying the responsibility of the situation, performing tasks with care and attention they had not used in the dormitory.

Before leaving for class each day, the house was in perfect order, the meals were planned, and the other chores done. There were no disagreements or clashing temperaments; harmony reigned.

The girls did their own buying, and strict record-keeping was required for all expenditures. After sixteen weeks and two "sets" of homemakers, the cost of food and supplies averaged one dollar per week, per girl.

They learned to cook well and were flattered to have Dr. Boyd from the New York "Board" dine with them, leaving his compliments and enthusiasm for the whole experiment.

The "practice cottage" idea was so popular that the next year Miss Phillips asked Mrs. McCormick to send funds to fit-up another cottage, which she promptly did. The second house was larger and better than Vine and sat on the hill next to Breezy Crest. The materials for it had come, in part, from the first house the Dorlands had lived in (in 1886) and held their beginning school. (In 1894 the erection of the dormitory on the elevation just back of this house had required the razing of the buildings in front of it, including the old Dorland home.)

Ten girls could be accommodated by the new cottage, and shortly, Mrs. McCormick responded to a *third* request, and another house, next door to the second one, was operating by 1912. These were named McCormick No. One and Number Two. To connect the two buildings, a large, sunny room was built at the second-story level, providing nice quarters for the matron who was in charge of both cottages. The lower level had to be left open for drive-through access to the coal cellars.

Since these improved quarters allowed twenty girls at a time to practice housekeeping, the very old Vine Cottage was no longer used.

In a scholarship letter, the principal revealed that, for further training at the "McCormicks," she intended to build a poultry yard, using good stock fowl, "to teach the girls another branch of industry."

She also told how the students enjoyed the rotated homemaking practice, even to complaining when it was time to go back to the dormitory. The "learning by doing" was fun and interesting to the girls, who were mature enough to realize how useful it would be to them in later life.

Miss Phillips quoted one girl who said, "We have wasted so much at home because we did not know how to save. When I go home I wish they would give me charge of the kitchen; I could save money." Another girl, an orphan, who had kept house for her brothers and sisters, said, "I have thrown away so much because I did not know how to fix it over. I am glad I have learned to do better."

Consequently, Dorland Institute became known as the pioneer in this method of learning home management. Practice cottages soon appeared up and down the East coast, throughout the Presbyterian mission school network, many a result of the generosity of Nettie McCormick. (She had even "gone the second mile" for Dorland, by sending money each year for cottage upkeep.) As the years went by the popularity of the method would increase and more practice cottages would be established at Dorland, reflecting the growth of yet another seed planted by Luke Dorland and built up by Julia Phillips. □

Practice cottages McCormick No. 1 & 2.

1910 — The six girls in front of a first practice cottage. Only the one with crossed hands is identified — Minta Carter.

A TIME TO BUILD UP: 1895-1914

Results And Ramifications

Phillips Retires

> Miss Julia E. Phillips, so well known in connection with Dorland Institute at Hot Springs, N.C., has found it necessary to resign her position, owing to the illness of her brother, to whom she wishes to devote her time. As principal of this school for mountain boys and girls since 1895, Miss Phillips has given her entire energy to its upbuilding. Results always reach far beyond human computation, and in this case we can never know how many mountain lives have been helped by the influence of this one representative of the Woman's Board with her unique personality, combining characteristics of educator, business woman and Christian leader.

The above announcement appeared in the May, 1914 issue of *Home Mission Monthly* magazine, instrument of the Woman's Board in New York.

By that time the school and community had begun to adjust to the idea of Dorland Institute without Julia Phillips. It would not be easy. She had served even longer than Luke Dorland, the founder.

That the principal had been able to keep the school open for nineteen years through trouble and adversity was a credit to her singleness of mind and spirit.

Many times she had become tired and despondent, but had rarely complained. A few times her weariness had expressed itself, however. In an early letter to the Northern supporters, she had written, "Thus, we work on, often amid discouragement and disappointment, not yet permitted to see much reward of our labor."

One especially trying season, after the newly-organized boys' boarding department had been battered with problems from several angles, she wrote to her Northern employers that she had come near to giving up the work, but decided to continue after circumstances had changed a little for the better.

And the very next year, Miss Phillips' sudden brush with death could have resulted in the closing of the school. As she and Miss Pond were going to Knoxville to buy the annual supplies, their train collided with another passenger train in a horrible wreck. Miraculously, neither was seriously injured but sixty-six others were killed and many more hospitalized. Miss Phillips wrote her friends in New York that, "Miss Pond escaped with some bruises, and when I saw so many dead and dying around me, I thought my own injuries were slight. I could feel that my face was badly bruised and swollen and that I could not open my mouth to take even a drink of water. I was never in my life in better health and strength than when I stepped on that train that morning. The injury to my face and teeth prevented my getting much nourishment, and I am now so thin and nervous that I am not fit to be seen. Still I know you are thankful my life was saved and so am I."

Then, of course, the devastating loss by fire of Phillips Hall in 1909 did seem to be the end of Miss Phillips' life's work. She felt completely defeated, at the time of the disaster, and, once again, thought she would give up the Dorland work, but, as before, her prayers were answered and she continued to "build up" — at the age of sixty-six — past retirement, for many.

Had she worked without "seeing much reward of her labor"? Apparently not, judging by her normally optimistic feelings about her mission. After six years at Dorland she had written that, "One set of girls and boys will stay with us three or four years, return to the mountains and make for themselves, we trust, thrifty Christian homes; others will come, and thus the work will go on and on, and these will desire for their children a Christian education."

Then, after twice that number of years, she wrote, "There is no self-denial in this work. It is a constant joy and pleasure."

Moreover, gratifying results were evident through letters received from former students. An example came in a letter from a married girl, to the matron, Miss Harger. "What you taught me is such a comfort to me in housekeeping; especially about cooking and cleaning house. I will always love you, because you was so good to me." This student's benefit was domestic, while others gained academic knowledge, as in the following case of a former pupil who, as a stenographer in a large business house, was able to pay for the schooling of her younger sisters. She wrote that, "Although I live away from you, you always have an influence over my life. Dorland not only gave me a splendid training, which has helped me in every way, but also offered me a home when I was homeless. For all this I am profoundly grateful and shall always feel a deep interest in Dorland, or any work it undertakes."

Recognition of Miss Phillips' good work even came to her from parents. This excerpt was taken from the letter of a father: "I feel to thank you with all my heart for the great advancement of my beloved daughters, E. and J., in your last session."

Some showed their appreciation by sending contributions to the ongoing work of the school. An extraction from the note of a girl who was only in school three years, reads, "I am so glad I have been under your care and influence, for it has been such a help to me. . . I send you fifteen dollars that I have been saving up for quite a while to send you for the school. I have been getting a dollar and a half a week for the past three months."

Especially rewarding was the complete personal transformation which occasionally took place in pupils. Miss Phillips remembered one afternoon when, "There came into the office a graceful, well-dressed lady. We did not know her, but it was one of our girls who had married a Northern man and returned to visit her people. Our minds went back to the time when, in answer to the doorbell, we found a forlorn little girl, about sixteen, who had walked twenty-five miles to see if she could come to school, and intended to walk back. 'Why did you not come on the cars? [train]' we asked. 'It only cost fifty cents.' 'I did not have the money,' she replied."

Probably the fastest progress ever made by a grown pupil was that of a young man from West Virginia who came to the Institute and, without a word, put ninety dollars into the hand of the principal. He was twenty-one years old, six feet tall, and very handsome, weighing at least one hundred seventy-five pounds, but he was terribly bashful.

This was more money than Miss Phillips had ever received from anyone before. Since the school year was almost half over she asked him what she should do with the rest of the cash. When he did not look up or answer, she asked if she should keep the money for him. He replied, "Yes, sir." Miss Phillips queried him as to where he had earned that much money. He answered, "Lumber camp." He had been to school only one month in his life and did not know his ABC's from Greek characters. "Do you know you will be obliged to begin with the little ones?" the principal asked. "Yes, sir," was his reply.

In two months' time, Miss Phillips reported that, "He could read fluently in the Second Reader, could write a good hand, add, subtract, and repeat nearly all the multiplication tables. In all this time, he had hardly raised his eyes to a teacher, but all were impressed with his earnestness, nobility and dignity of character."

Results of the training of students was a constant source of pride for Julia Phillips and the staff. Even those who never left their own coves contributed to better community living because of the industrial and religious teachings of Dorland.

From contacts made through patrons of the school, a number of students found good jobs in Northern cities. Miss Phillips told of two instances. "We have recently received wedding cards from two of our boys who went to New York state to work and have now married. . . and settled there." At another time, she said, "We have sent a number of girls to Northern homes. . . doing housework, but some are working in other places. Most of the girls who have graduated are teaching, but some marry as soon as they leave school and make good, thrifty wives."

One graduate who had come to Dorland at age twenty, scarcely able to write her name, studied at Presbyterian Hospital in Harrisburg, Pa. Her record of surgical cases was so remarkable upon finishing, that the hospital administrator persuaded her to stay until replacement could be found. A Dorland teacher wrote that, "We feel, however, she belongs to the mountains, and we hope she will soon see her way to service among her own people."

And serving *his* own people in 1913 was another Dorland graduate, James

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E. Rector, elected to the N.C. House of Representatives from Madison County. (He continued to practice law in Western North Carolina until his death.)

Herein lay the true measure of Julia Phillips' work — how well the mission school had trained leaders to work within the home communities, at the heart of the Appalachian problem.

Dorland Institute's own governing agency, the Woman's Board of Home Missions, also employed graduates, with the following positions held at one time (in 1914): sewing teacher at the Tucson Indian Training School in Arizona; matron in the Sheldon Jackson School in Sitka, Alaska; matron in Dwight Mission at Marble, Oklahoma; farmer in connection with the Mossop Memorial School in Huntsville, Tennessee; office secretary for Dorland Institute; and supervisor of Dorland's farm, "The Willows." "Without exception," said Lucy Shafer, Dorland teacher, "each one of these gave a number of years to our mountain work, and left only when the Board had need of them elsewhere."

Proving that Dorland's results reached the homes from whence the scholars came, was this father's request, sent with difficulty over a long mountain trail. He had suffered an illness and wanted the missionaries to pray for him and to take his daughter into school. "We haven't been livin' right at our house en mebbe ef our girl gits to be a good Christian she kin help us out."

It was fortunate that the remote homes had heard of Miss Phillips' work, since it probably saved her, more than once, from being exposed to the dangers of a night in the open. In the earlier years, when she visited the mountain homes, dark would sometimes find her in need of shelter. Highlanders thought only tramps would be on the road at night without an escort, so the missionaries did not find the cabin latches open unless they identified themselves as teachers from Dorland Institute. "Instantly everything is changed," wrote Mary E. Smith for *Home Mission Monthly*. "A telling tribute to the worth of the institution is paid in the cordial welcome that is now extended them, and they are shown a hospitality that warms their very hearts with its sincerity. Gladly, do the mountaineer and his wife lie on the floor all night, that the teachers may have a bed."

Perhaps even more appreciated was the recognition by the community-at-large. A local man expressed himself to Miss Phillips, saying, "If you'uns only knowed what you are doin' amongst us! Them girls you send out to teach—how they do make a difference in the settlements, teachin' the Bible and catechism, jest as you do here, and have Christian Endeavor jest imitatin' you'uns egzactly. You'd be most mighty proud and encouraged."

And encouraged they were, because newcomers to the mountains, no matter how pious or how painstaking, were rarely accepted by the natives. Florence Stephenson, pioneer mission worker in Asheville, after twenty years, related the following example of hard-won approbation. "One man spoke the unconscious attitude of the mountain people's mind to the praise of this doctrine, when quieting an opposition to our school by saying, 'You'uns may jest as well hesh up an' quit distractin' yourselves; them Presbyteries (Presbyterians) has done stuck their toes in, an they'll git up whar they're aimin' at.' "

A great sense of accomplishment also came to Miss Phillips when the county school officials began to look to Dorland to supply their teachers. In the past, qualified public school teachers had been few and far between; but Dorland-trained teachers could be relied upon to "hold a school" of high standards—many times with no assistant. (There were still numerous one-teacher schools in the mountains.) Hardly a spring went by without one or two Dorland students being given the teachers' examination at the county seat in Marshall. And the same was true in other counties. Miss Phillips was especially proud of the fact that the first teacher in Hot Springs' original public school was one of "her" girls.

Historians and writers, too, acknowledged the beneficial results of Dorland and other Presbyterian mission schools in the area.

John Preston Arthur in his *Western North Carolina, A History* quoted Colonel Robert Bingham, eminent educator, as saying, "Of all the moneys donated by northern philanthropists for the betterment of education in the South, those contributed by the Northern Presbyterian Church has been most judiciously and wisely expended."

And in her history of Hot Springs (1906), Sally Royce Weir, while not accepting the natives unreservedly, did commend Dorland Institute with, "There is also a large Presbyterian Industrial school here for mountain boys and girls, which has done a good work."

The editor of the *Asheville Citizen* attending the dedication of Phillips Hall on December 1, 1900, had reported that, "The Phillips School [Dorland Institute] is on virtually the same order as the Normal and Collegiate in Asheville, and Hot Springs should feel proud of having secured such an institution."

Complimentary to Dorland's beauty as well as its function was the *Madison County Record* in 1902: "The Dorland Institute, one of the ornaments of town, continues to grow in popularity and usefulness."

After acknowledgment, came trust, and soon Dorland Institute had become a haven for one reason or another.

Late one summer when a violent flash flood had washed away homes and roads, and covered bottomland with rocks, the girls' dormitory was filled with people in need of shelter. As the school was on a hill and had the reputation of helping the indigent, it was the logical refuge.

On another night, a little boy who had "beaten" his way on a train was brought to the school by the town's police chief. The child had heard that there was a school at Hot Springs that "taked boys." Miss Phillips told the boy there were no empty places and a long waiting list, but to the policeman, she said, "Bring him around in the morning and I will wash him and give him clean clothes." When he arrived the next day, she scrubbed him thoroughly and found that he was a handsome, appealing little fellow. She said, "When he came, he wore a pair of man's trousers that had been cut off the right length, leaving the body as large as ever; one long and one short stocking of another kind; a man's hat and a very ragged coat. While I was combing the travelers out of his hair I visited with him. 'Little boy, where is your home?' 'Never had none, leastways, don't remember none.' 'Where is your father and mother?' 'Both dead, everybody dead. I haint got airy a body.' 'Where have you lived?' 'Just anywhere. When I was little, a man taked me to Florida and I staid in a cottonmill; I spooled one year, then I runned away, I sleeped anywhere. I spooled in the mill in Asheville and had a bed sometimes.' " From the storeroom, Miss Phillips found clothing for him, except for shoes. She sent him to the Willows and asked the boys there if they could somehow manage to crowd him in and care for him as a little brother. (He was between ten and thirteen years old.) The kind and gentle boys were most sympathetic to the young waif, even to collecting enough money from their limited spending money to buy him a pair of shoes.

A more tangible reason Miss Phillips could enjoy the trust and confidence of the local people was the sheer physical presence of the school, which had grown from one small building with three teachers in 1891 to two large buildings plus several smaller ones, with ten teachers, three hundred thirty-six pupils and property valued at $30,000—all by 1905.

Intangibly, the merchants and businessmen could appreciate the importance of large, well-kept structures and landscaped grounds in attracting visitors to the resort town. The town's economy would have benefited also from the increasing number of families who moved into Hot Springs in order that their children could attend school.

Dorland Institute did not involve itself with local affairs any more directly except for one reason—temperance. Dear to the hearts of all missionaries was this cause which they considered a moral issue.

Because of the hungry, ill-clad and ill-housed children of whiskey-drinking fathers; because of whiskey's ability to turn a young man's mind away from the seriousness of getting an education; because of the robbery, rape, arson and murder resulting from whiskey consumption in Hot Springs; because of the slothfulness and apathy produced by drinking; because of her abhorrence of all these things, Miss Phillips was duty-bound to participate in the liquor elections.

While her attempts to influence the vote for temperance took place in both preceding and subsequent elections, the aforementioned one in 1903 actually resulted in a local change of law. Due to the campaigning, prayer meetings, and presence of the Dorland group at the polling place, fifty-three out of eighty-four registered voters marked dry ballots, so there was no legal whiskey sold in Hot Springs for two years thereafter.

Word of this victory spread to other Madison County mission workers who felt the same and took similar stands. In one section they, too, were given credit, a few years later, for turning an important county election.

Jesse James Bailey told author Wilma Dykeman (*The French Broad*) how it happened. " 'When I came in as sheriff, Madison was in the grip of the prohibition movement that was sweeping the country. I wasn't going to make it an issue in the campaign but my opponent thought the liquor element was so strong and would spend so much money, he'd win with me in the prohibition camp. Everybody knew I never drank myself; so, first thing I knew, I was campaigning on a prohibition ticket. The moonshiners and fellers behind them began pouring out money like rainwater down a drain spout.' "

There were two townships up in the Laurels. One was run by the whiskey element and the other one—much more remote—had been influenced by the Presbyterian missions. After a little campaigning there, Bailey figured he'd surely no hopes of winning, but he later told "how it went." " 'Up where the Presbyterian school had been, they marked for me so strong it canceled out everyone of the other votes . . .'."

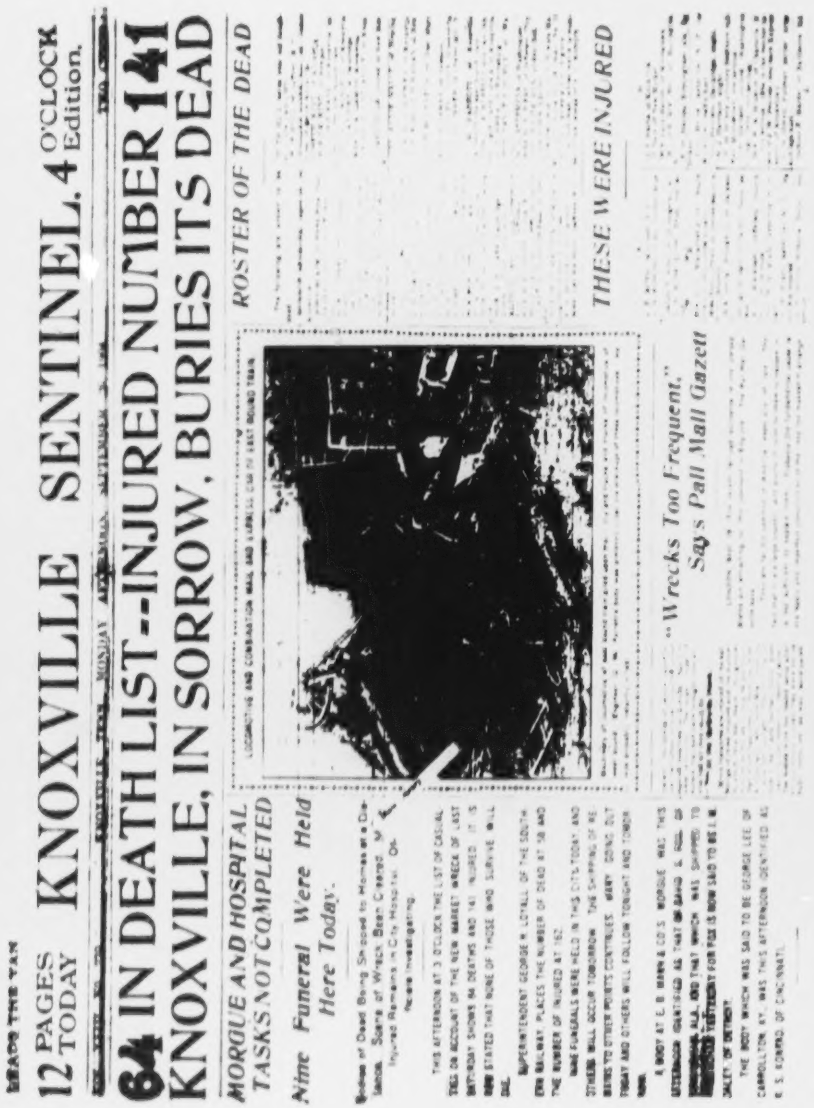
Dr. Woodward E. Finley, beloved missionary minister to Dorland and Madison County, writing in a *Home Mission Monthly* article, stated, "One of the far reaching results of mission work is the realization that the church must be the leader in all movements that are for the upbuilding of the community and for all time. . . . One example of this is the almost solid vote for prohibition in the mountains, and the stand which the church has taken on these questions has been the basis for it all."

Whether tangible or intangible, beneficial results of Julia Phillips' labors would continue to amass as her successors took the Dorland helm. Her "building" had been "founded on a rock" and would withstand the "vehemence" of new leadership, of new policies—yea, even of new locations in future years.

As Dr. Finley had written, ". . . the result is not bounded by the fewness of the laborers . . . for should the workers retire and nothing more attempted, still, a lasting impression has been made that all the forces aligned in opposition could not efface. Results often seem like the effect of a pebble dropped into the mountain pool. The pebble is not large in itself, but the ripple reaches out to the surrounding shores. It is not lost, though the pebble sinks to the bottom; the wavelets strike the banks."

Miss Phillips did not allow retirement to sever her ties with Dorland. She retained her home on the property adjoining campus and visited in the summers, bringing her invalid brother along. (The students called him "Uncle Ed.") When these trips became more difficult and finally ended completely, Julia Phillips deeded to Dorland Institute her small half-acre plot of land with its two houses known as Breezy Crest and the Bird Cage. Her former home, Breezy Crest, was to be used as a hospital for the school and would also give great service to the villagers.

Back in New York, Miss Phillips continued to champion the cause of Dorland Institute through speaking engagements and solicitations until her death three years later at the age of eighty-two. □



LEADS THE VAN

12 PAGES TODAY **KNOXVILLE SENTINEL.** 4 O'CLOCK Edition.

KNOXVILLE, TENN., MONDAY AFTERNOON, SEPTEMBER

64 IN DEATH LIST--INJURED NUMBER 141
KNOXVILLE, IN SORROW, BURIES ITS DEAD

MORGUE AND HOSPITAL TASKS NOT COMPLETED

Nine Funeral Were Held Here Today.

Bodies of Dead Being Shipped to Homes at a Distance. Scene of Wreck Been Cleared. M[illegible] Injured Remains in City Hospital. Officials Investigating.

THIS AFTERNOON AT 3 O'CLOCK THE LIST OF CASUALTIES ON ACCOUNT OF THE NEW MARKET WRECK OF LAST SATURDAY SHOWS 64 DEATHS AND 141 INJURED. IT IS NOW STATED THAT NONE OF THOSE WHO SURVIVE WILL DIE.

SUPERINTENDENT GEORGE R. LOYALL OF THE SOUTHERN RAILWAY, PLACES THE NUMBER OF DEAD AT 58 AND THE NUMBER OF INJURED AT 162.

NINE FUNERALS WERE HELD IN THIS CITY TODAY, AND OTHERS WILL OCCUR TOMORROW. THE SHIPPING OF REMAINS TO OTHER POINTS CONTINUES. MANY GOING OUT TODAY AND OTHERS WILL FOLLOW TONIGHT AND TOMORROW.

A BODY AT E. B. MANN & CO.'S MORGUE WAS THIS AFTERNOON IDENTIFIED AS THAT OF DAVID S. FOX OF [illegible], ALA., AND THAT WHICH WAS SHIPPED TO [illegible] YESTERDAY FOR FOX IS NOW SAID TO BE J. M. DALEY, OF DETROIT.

THE BODY WHICH WAS SAID TO BE GEORGE LEE OF CARROLLTON, KY., WAS THIS AFTERNOON IDENTIFIED AS R. S. KONRAD, OF CINCINNATI.

LOCOMOTIVE AND COMBINATION MAIL AND EXPRESS CAR OF EAST BOUND TRAIN

"Wrecks Too Frequent," Says Pall Mall Gazett

ROSTER OF THE DEAD

THESE WERE INJURED

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A TIME TO KEEP: 1914-1923

Teacher, Farmer, Architect

Shafer At The Helm

The summer of 1914 found Lucy M. Shafer at the helm of the good ship Dorland. Far from being a newcomer, she had taught in the school for nine years, serving as Miss Phillips' assistant for several of those years. Although familiar with the routine, problems, and pleasures of the Institute, she had not before been held totally accountable for the same.

As she wrote a friend in May, 1915, "Dear Miss Phillips gave up her work with us a little over a year ago. So far, her mantle has fallen on my shoulders, but it's miles too big for me. I'm only acting principal, but the acting is just as vigorous and responsible as the real thing. If you have never before attributed to me any marked degree of meekness and humility, it is perfectly proper for you to do so now. Miss Phillips' most impressive injunction was to do the best I could and not worry. But my best seems like such a feeble effort, and dear me, how many details of work there are, and how many problems can arise in a family of boys and girls like ours, with all sorts of industrial interests as well as school work in progress!"

Dedication and conscientiousness were apparent in this missionary whose background included diverse skills and experiences in the field.

Having been born in Maryland, she lived in Ohio and Colorado before entering in 1888 the Presbyterian's Collegiate Institute in Salt Lake City. A former teacher there, Lucia Danforth, remembered that "Brown-eyed Lucy Shafer was, like Mrs. Wiggins' Timothy, a natural Kingdom-of-Heaven-ite, and absorbed everything from phyllotaxy to foreign missions. She was one of the leading spirits in carrying baskets to poor families before light on Thanksgiving morning. Loyalty and enthusiasm were her strong characteristics."

From the Collegiate Institute she went to Carleton College, then directly into mission work in Richfield, Utah. Besides classroom teaching there, she played the organ and led the singing. The frontier community did truly require "grit and gumption" from the station workers. Several times their living quarters were stoned. Miss Danforth wrote that, "The three mission teachers all wore eyeglasses, and they would hear the Saintly children calling, 'Aw, look at them Presbyterian school-marms all with glasses on their noses' . "

The next year Lucy Shafer was transferred to Harlan, Kentucky, at her own request, so that she could be closer to her parents who had returned to Maryland. Harlan was a very crude and indigent settlement in coal mining country. The train only went as far as Pennington Gap, Virginia. From there Miss Shafer and the second teacher were transported by wagon over such washboarded roads that their new trunks were broken. It was found to be safer to walk beside the wagon for the near twenty-mile distance. Before even settling in, Miss Lucy contracted "mountain fever" and became seriously ill, requiring a long recuperation. When fully recovered at Thanksgiving, 1895, she was sent to Dwight Mission in Oklahoma, a Cherokee Indian School, to replace a teacher who had had a nervous breakdown. At Dwight she taught fifth, sixth, seventh, and eighth grades. She was there only a year when the Board ordered consolidation with another school in Tahlequa, Oklahoma (Indian Territory, at that time). It was Christmas vacation when the wagons began to move across the plains with their cargo — teachers, girls and equipment. Snow was on the ground where they made camp the next day. (This would not be the last time Lucy Shafer would be involved with moving schools.) Following this trek, she worked for ten years with the Cherokees until 1905 brought her to Hot Springs. At Dorland Institute she would remain eighteen years in the "keeping" of the work of Luke Dorland and Julia Phillips.

The Willows would present a challenge which would earn her the name of farmer *par excellence*. And, in her biographical sketch, Danforth called Shafer, "Teacher, Farmer and Architect," as follows:

> She knows just what crops should be put in for just what soil — cow peas, soy beans, and cover crops are her strong points. She can tell just how much timber may be cut from a hillside without washing the soil; what kind of cattle are most profitable; what hogs are best; when potatoes should be planted; what sort of fertilizers to use . . . . And her knowledge of building! She knows how an addition may be inexpensive, sanitary, artistic and convenient; what sort of heating plant should be used; whether a fire alarm system is a life saver or a money loser. . . . Another of her strong points is discipline and yet she is a good comrade and sanely sympathetic. She is very careful to make her teachers physically well and mentally happy. . . . Sanctification and stomachs are not so unconnected as has often been supposed. . . . Though Miss Shafer believes in providing well for her teachers and pupils, she practices economy and has a great horror of debt.

Also called a good sport with a sense of humor, Shafer often enjoyed a joke on herself. In a letter to a friend she apologized for getting away from the subject, saying, "I meant to begin by telling about the practice cottages, but my letters are always more or less of a haphazard mixture, and this one seems to be no exception. You remember the story about the old. . . man who preached but who objected to being called a minister, preferring the term 'exhorter'. He said a minister took a text and had to stay by it, but an 'exhorter', he can branch."

Her sense of humor would stand Shafer in good stead with the Hot Springs people during the coming years. She would be considered a well-liked person and would earn the reputation of "worker" in the community.

In a 1986 interview, Peggy Baker Dotterer, herself a Hot Springs civic worker, would remember Shafer well. "She was a 'doer'; a very, very fine person, always enthusiastic, easy to get along with and respected by others at the school and in the town, a very down-to-earth person. Once when we were on a July Fourth celebration committee together, there was a speaker's stand to be built. (We always had speeches at any gathering back then.) Miss Shafer picked up a hammer and went right to work. I liked her tremendously."

Shafer's own expectations and attitudes toward her job and surroundings surely radiated to others, eliciting warm feelings from co-workers. When she had first arrived in Hot Springs in September, 1905, she told how she felt about the scene as she stepped off the train. "My eyes at once caught a glimpse of the big tourist hotel and the beautiful grounds around it, the whole picture being framed with a background of mountains covered with magnificent foliage. But I'm not touring the country looking for health or in quest of pleasure though I'm expecting to meet with both in this delightful climate and in this interesting, well-organized school that means a chance to mountain boys and girls."

After she had met Miss Phillips, the principal, Lucy Shafer's response set the tenor for the next two decades — "I've a real song in my heart. I want to be good and strong and do things worthwhile." □

Class of 1910: Selina Humphries, Edgar Williamson, Julia Byers, Herman Ariail, Minnie Grant, Melissa Profitt, Will Hicks, Carrie Mott, Harriett Howell, Winifred Alverson, Leonard Ramsey, Maud Harley, Bertha Rufty.

A TIME TO KEEP: 1914-1923

New Connections

Grade Dropped and Willows Phone

The first change of the Shafer administration was the Board's decision to drop the ninth grade; so, in May of 1915 there were an unprecedented two graduating classes at Dorland Institute. Miss Shafer said, "Henceforth we shall have no ninth grade, but we are planning to do more along industrial lines than in previous years."

These lines took the form of domestic science training for the girls and a more scientific approach to agriculture for the boys. Thus, Miss Shafer's increased involvement with the farm enforced her observation of 1905, "The only way of communication between here and the Willows seems to be in person, and it's easier and quicker to walk than to ride. Besides, feed is shockingly high in this part of the country and the school keeps as few horses as possible. It seems to me a telephone would be a great boon but there is none as yet."

While there was actually a telephone line in Hot Springs as early as 1902, it was a limited service and definitely not considered a necessity by most. For those participating, it was a do-it-yourself sort of thing. A few farmers would get together with a storekeeper or two and the local doctor, buy the equipment and string the single wire themselves, rather hastily. The telephone was connected to a ground driven up at each station, giving the name "grounded circuit" to the system. The April 25, 1902, *Madison County Record* stated that "Jack Robinson and Jake Melton of Hot Springs are in the telephone business. We now have line from here to Marshall."

A month later *The Asheville Citizen* announced that a new metallic circuit was being run between Asheville and Hot Springs to take the place of the grounded circuit. "A gang of men is this week working between Hot Springs and Del Rio, Tennessee, and as soon as that connection is established, probably by Saturday night, it will be possible to talk to Morristown, Newport and Knoxville."

This whole operation was different from the modern day telephone network and different from the one Hot Springs had been using. *The Citizen* further explained, "In order to avoid confusion, the telephone company has adopted a collecting method similar to that used by the Western Union — that of sending a messenger with a bill to the user at each use of the line instead of waiting until the close of the month."

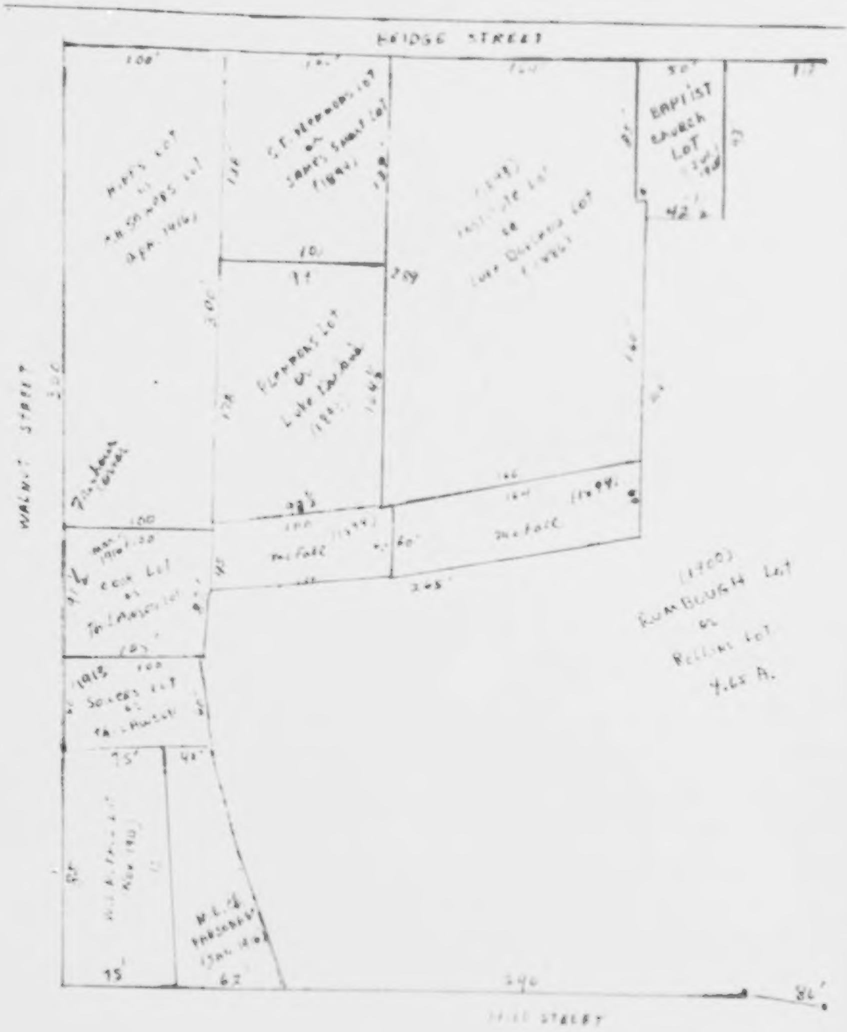
In addition to the improved long-distance utility, a larger vicinity would be served by the Spring Creek Telephone Company which incorporated October 1, 1907, and had its principal office in Hot Springs. The five hundred shares, at ten dollars each, were sold to businessmen and farmers as follows: three men from Bluff community, three from Lee, one from Sandy; two from Kind, ten from Spring Creek, nine from Trust, eight from Joe, one from Luck and six from Hot Springs (which held the largest number of shares — Hot Springs Supply, I. N. Ebbs, C. J. Ebbs, Thomas Frisbee, Thomas Lawson, S. W. Brown. Since the majority of these last men had children in Dorland school, it is a wonder to us today that there was no line to the Boys' Home).

However, telephone service in the Western part of Madison County was not running as smoothly as accounts would lead us to believe. For on March 24, 1910, another article in *The Asheville Citizen* announced an agreement between Asheville Telegraph and Telephone Company and the Spring Creek Telephone Company which would bring new connection to the "outside world." The paper stated that, "for many years Hot Springs, which is the location of the Mountain Park Hotel, one of the best known tourist resorts in the South, has been laboring under a disadvantage of having no outside telephonic communication. . . . Several efforts have been made in the past. . . . The local company in Hot Springs is equipped with good instruments and all that is necessary for getting a telephone connection with the outside world is to build a short line to connect with the long distance line of the Asheville Company."

Members of the Spring Creek Telephone Company must have persevered in getting their service stabilized, because in May of 1915, Lucy Shafer, in a letter to a Dorland friend, boasted that, "We have telephone connection between here and the farm and everyday we wonder how we ever got on without it. What a saving of time and energy, yes, and expense, too, for haven't we been taught that time is money? Our boys cut the poles from our own land and set them, and set the boxes. A former student furnished most of the money to buy this necessary equipment. Now what do you think of that for co-operation and economy?"

It probably seemed miraculous, indeed, after all those years of waiting upon a courier's five-mile round trip to the Institute (sometimes in bad weather) for an emergency decision or a needed doctor, to suddenly be able to hear the principal's voice right there inside the Boys' Home! One was reminded of God's words to Job which were almost prophetic to the situation, "Canst thou send lighting, that they may go, and say unto thee, Here we are?"

Although not as miraculous, other progressive events would soon take place in the keeping of Dorland Institute by Lucy Shafer. □


BRIDGE STREET
WALNUT STREET
BAPTIST CHURCH LOT
(1900) RUMBOUGH LOT or ROLLINS LOT 4.65 A.
100'
300
240
86'

"Six-acre plat of Dorland Institute's main campus (with dates of acquisition) as it appeared in 1916."

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A TIME TO KEEP: 1914-1923

A Whole Block

Bought Properties

Had you happened through Hot Springs a certain July day in 1915, you might have been surprised to see the Baptist Church rolling across the main street on logs, with a lad atop the roof ridge. He was there to guide the steeple under the town's two utility wires as the building moved to its new Meadow Lane location.

The Presbyterian Woman's Board of Home Missions had just bought the Baptist lot, *sans* building, for $750; hence, the "traveling church." Since Dorland owned land on three sides of the church, the Baptists had been left with no room for expansion while the Presbyterians had an inconvenient offset in their grounds. The sale would prove advantageous to both denominations.

Prior to this purchase, three other lots adjoining Dorland's campus on Walnut Street had been secured. All these purchases — between 1913 and 1916 — were likely made at the recommendation of Lucy Shafer and would figure importantly into the school's future development. Shafer, no doubt foreseeing the possible need for expansion, kept these properties much as they were for the time being, renting the houses thereon for income to the school. She wrote to the Northern supporters that, "We have recently bought four properties. This means we now own a whole block in the village of Hot Springs excepting a corner lot one hundred by three hundred feet, and conditions look favorable for acquiring that before long. There are many old buildings that should come down, and high board fences that need to be done away with, and in time, I imagine this will be a more beautiful spot than it is now, and you know I've always told you it is lovely here."

The Baptist lot purchase was the first change in real property of the Shafer administration. It was also the first Dorland land to be bought by the newly chartered Woman's Board of Home Missions. (All deeds had hitherto been in the name of the National Board of Home Missions.)

Some confusion in the tracing of deeds is presented by the "changing of the Board." An examination of the agency's background, as outlined by Charles L. Thompson in *The Soul of America*, is helpful. Having used the name of the Woman's Board of Home Missions since 1897 (prior to that it was called Women's Executive Committee), this agency had been increasingly successful in its operation of the mission to "stranded populations — Alaskans, Indians, Mexicans, Mormons, Southern Mountaineers, Cubans, Porto Ricans and foreigners." (The Negro ministry was under a different and older agency of the church, the Freedmen's Board.) In 1915 a request was granted by the General Assembly that the Woman's Board be incorporated as a separate, but not independent, agency. Its object was given by Dr. Thompson to be, "The work of missions through schools, hospitals and educational institutions generally in connection with and auxiliary to the work now being carried on by the Board of Home Missions. Also to receive, take charge of and disburse all property and funds which at any time and from time to time may be entrusted to said Board for its missionary or educational purposes." (The Woman's Board would continue to function as a board until 1923, when, in the general reorganization, its work would be the responsibility of the *Division of Schools and Hospitals* of the newly-formed *Board of National Missions,* giving Dorland yet another "new" sponsor.)

In retrospect, the policy of the new Board seems to have provided the reason behind the Dorland property purchases — the forthcoming 1918 consolidation was in the planning stage, already. And even though that policy did not really differ from ones of earlier years, we can, by reading it, see how astutely the 1913-16 transactions would affect upcoming actions of the Board concerning properties at Dorland and neighboring schools. Dr. Thompson's succinct statement of policy also informs us of the system by which Dorland Institute was governed "from afar."

> 1. The establishment of day schools in sections where there is a genuine educational need, and the gradual withdrawal of these and the substitution of community work therefore, as soon as the public school development is such as to meet the requirements, the principle of cooperation and not competition with the public school being always kept in the foreground.
> 2. The maintenance of boarding schools for the training of Christian leaders in communities where normal advantages of Christian home training and ordinary cultural opportunities do not exist.
> 3. The development of medical work along the lines of constructive philanthropy where the physical needs of the people can be met in no other way.
> 4. The opening of no work in states which by reason of their financial resources, educational development and Christian advantages may reasonably be expected to respond effectively to their educational needs.

Again, there was nothing new in these statements, but a fresh emphasis was being placed by the Board upon "community." Dr. Thompson explained that the regions needed "moral and spiritual guidance to make the schooling of the most account. The schoolhouse could no longer be the center of missionary work. That center must be the home and community." The new Board recommended a regeneration of communities through the training of Christian leaders by the higher grades of mission schools. Hence, there was a shift of emphasis in the work of some of the mission stations in Madison County. Where the public school system was developing, the Presbyterian day schools were closed, but the districts were not abandoned. They were included as part of the community outreach programs radiating from the mission churches, which were *not* closed. (This policy would affect Dorland even more a decade later.)

And since the Woman's Board was to be in charge of its own property, the National Board conveyed all "old" Dorland Institute holdings to the Woman's Board in March, 1916.

In April there was one additional purchase of "new" land — the strategic corner linking the campus at Walnut and Bridge Streets (future site of Washburn Cottage). This acquisition ended a series of property purchases by the school which had been started in 1886 by Luke Dorland. After buying that first home, he then bought adjoining property in 1893 for the New York Board when it took charge. The next year, land for the dormitory was bought and six years after that, 4.65 acres were added, deepening the campus all the way to Hill Street. Subsequently, in 1913 and 1915, lots on Walnut and Hill Streets were enlarged, leading to the final purchase of the big corner lot in 1916.

This completed block of real estate made an impressive and workable six and one half acres for Dorland Institute. Always attractively kept, it was an asset to the entire town and county. Just as Miss Shafer had predicted earlier, "it was now a more beautiful spot than ever."□

Class of 1911: Emma Ball, Docia Baker, Minta Carter, Mae Dygh, Mary Ebbs, Helen Hicks, Octavia Henry, Alice Mc Afee, Evie Myers, Motelle Rufty, Eula Sellars, Elise Setsler, Virgie Tinker, Carrie Wilson, Paul Ballenger, Carl Cooper, Moody Henry, John Jameison, Verne Lankford, Fred Martin, Paul Moore, Walter Sellars, Grant Shelton, Wilkes Stephenson, Miss Shafer (near center, dark belt).

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A TIME TO KEEP: 1914-1923

And The Waters Prevailed

Flood Damage

Lucy Shafer's pride and joy, the telephone at the Willows, was no help the next July when Mother Nature struck a devastating blow to Western North Carolina. Lines and poles went down along with buildings and bridges. Miss Phillips had been gone scarcely two years when Miss Shafer faced this, her first calamity, alone.

Later, she wrote about the experience to the school supporters in the North:

> The flood in the summer of 1916 was pretty hard on us at the farm. You will remember my writing you when I first came to Hot Springs of the need of buildings and equipment there. Soon after, a good barn with silo was built. Then a rat-proof corn house, a wagon shed, a hog house, a wood shed and chicken house followed. With the exception of the barn these were either swept away or damaged by the high water. Crops were destroyed, fences demolished and the water came into the dormitory up to the middle of the windows on the first floor. I shall not recount all the splendid efforts to save things made by the eight boys who were there helping with the farming. Nor shall I tell you of the hard work of cleaning and getting the place liveable after the water subsided. It's a story all its own, and one upon which I'm not fond of dwelling.

So many years of work it had taken, to get those necessary outbuildings; so many hours of labor; so much penny-pinching for materials — then, to see it all washed away in a few hours, along with the spring planting, was indeed heart-breaking!

But a feeling of thanksgiving must have overruled the sorrow as they heard how bad it *might* have been. Reports came in from Asheville and Marshall — several dead; hundreds homeless; generators underwater; no electricity; food, medicine and gasoline scarce; roads and tracks impassable — while an *Asheville Citizen* headline read, "Hot Springs is But Slightly Damaged." In retrospect, it was a miracle there was not more loss at the Willows. No one had drowned, and the dormitory, however muddy and damaged, still stood on its foundation.

In fact, there was no recorded loss of human life anywhere in Hot Springs, but much livestock had drowned, and it would take a good deal of money and effort to clean and rebuild. The town's bridge over the French Broad was taken out; the hotel's bath house was partially washed away; and hotel guests were removed by boat. Homes near the river had to be evacuated, sending twenty-one River Road residents to spend the night with their neighbor Lena Rufty Bruce (a Dorland graduate whose home rested on slightly higher ground than the others). Meanwhile their houses and gardens sustained considerable mud and water damage.

But again, the hilltop site of the Dorland Institute proved advantageous and received no more damage than was normal with heavy, prolonged rainstorms. Miss Shafer could report the keeping of the school through another disaster. And we feel certain that, as she paused at her desk, she saw through the window a "bow in the cloud." □

Class of 1912: Essie Kuykendall, Alice Dennis, Thomas Broom, Lizzie Grinestaff, Maggie Grinestaff, Pearl White, Erskine Riggins, Bessie Parker, Minnie Denton, Florence Johnson, Salem Houston, Joe Brown, Boyd Shands.

Class of 1913: Ezekiel Davis, Cora Tinker, Roy Plemmons, Anna Humphries, Wiley Sanders, Elizabeth Ingram, Fleet Reeves, Mamie Lusk, Ethel Rector, Pearl Fredericks, Flora Strom, Dewey Lawson, Annie Thompson, Margaret Field, Meta Perry, Lawrence Rufty.

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A TIME TO KEEP: 1914-1923

Tragic Endings

Drownings and Harlan Fire

While a few of the teachers at Dorland Institute seemed to be permanent fixtures, many others came for only a year or half-year and then left for one reason or another. In a different category completely were Miss Wilcox and Miss Davis who joined the faculty in October of 1916 only to leave the next May. Their dreadfully sad story follows.

In November 1916, readers of the Presbyterian magazine, *Home Mission Monthly*, found page fifty-two almost paradoxical. Two articles, sharing the space, were written about the girls' boarding school at Harlan, Kentucky.

The first was an idyllic account by teacher, Fern Wilcox, of thirty-five mountain students on a holiday, who had enjoyed a beautiful autumn hike, ending with mountaintop picnic from their paper "pokes," vespers, and singing around the bonfire.

The opening lines of the second article seemed incredible to the reader: "The happy days at Harlan were brought to an abrupt close on the early morning of October sixth when the home was entirely destroyed by fire and the school building also badly damaged."

No one was injured but it was necessary to close the school. All pupils who wanted to go, were transferred to Dorland Institute. About twenty-four took advantage of the opportunity and two of their teachers came to work at Dorland.

It took very little adjustment for the new students to feel right at home. Miss Shafer, welcoming them, no doubt remembered a time, just seven years before, when she was part of a similar group displaced by fire.

The two new teachers also made friends quickly and were just beginning to feel comfortable in North Carolina when Fate dealt them a worse blow.

Unfortunately, one tragedy seldom prepares us for another, and so it was that Miss Shafer was terribly shocked and grieved when four young people drowned at the Willows on May fourth, seven months almost to the day after the Harlan fire.

Miss Fern Wilcox and Miss Lauren B. Davis, the Harlan Academy teachers, along with J. Walter Sellers, the farm superintendent who had graduated from Dorland in 1911, and Edgar Nichols, a pupil, were the victims of the tragic event.

Two others — Esther Carrell, a teacher, and Carl Willard, a pupil — made up the ill-fated party of six which had started out on such a pleasant note.

They had just spent an enjoyable evening at the home of friends of the school and were returning to the dormitory. The moon, shining upon the river, was so lovely and inviting, that someone suggested a ride in the boat and some singing in the moonlight. (The young men were all members of the school choir.)

No attempt was made to row; they only wanted to float a short distance. Very suddenly, with no warning, when they were about fifteen feet from the river bank, the boat began to sink. In a matter of seconds they were all in the water.

Carl, who could not swim, tried to save Miss Davis but failed. He and Miss Carrell somehow made it to the bank where he collapsed, unable to utter a sound. Summoning strength, he managed to throw small rocks at the windows of the Boys' Home to get their attention. Miss Carrell was able to cry for help as she kept up with an object moving downstream which turned out to be Miss Wilcox's body.

When help came, artificial respiration was used on Wilcox and a doctor called, but to no avail. As the alarm spread, a great number of neighbors joined the operations, but it was hours before the other bodies were recovered, and one had to be left until daylight.

The remaining body was finally found in an unusual manner described by Lillie McDevitt Clark, in her book *Appalachian Memories*.

> Plans were made to dynamite the river when a colored man came along. He told them that if they would get him a bundle of fodder and take him out in the river to the place where the boat went down, he would find the body. They laughed and thought how silly, but they were willing to try anything, so they got the bundle of fodder. The colored man threw it in the river and followed it. When it came to where the body was, it stopped and turned around and around. The men put the grab hooks down and pulled the body out. They were all astonished.

The July 1917 *Home Mission Monthly* reported the drownings, lamenting the premature death of those consecrated to the mission of serving mankind: "Yet lives of noble purpose and sweet, earnest, Christian effort to help others to higher ideals do not die."

Also reported in the article was the spiritual awakening among the Dorland students, a direct result of the disaster. Through talking and praying, Miss Carrell and Carl influenced many to dedicate their lives to Christ; still others took part in the reconsecration services. A somber religious revival was displayed both at the Institute and at the Willows. The villagers also expressed sympathy and concern to the school. Miss Shafer wrote that "All the people of Hot Springs seem to be interested, and never before have we realized how many friends we have. Beautiful messages of love and sympathy have flown to us from a host of Dorland friends, while families of those who have gone from us have made it easier to bear the loss by their words of comfort and appreciation."

Slowly life at Dorland Institute returned to normal, but Miss Herron, the Willows matron, left as soon as the term ended to spend the summer recovering from the upsetting calamity. Brought to take her place was Lillie McDevitt, a Madison County native from Revere and a graduate of both Bell Institute and the Asheville Normal. □

▲ Class of 1914: Katie Lee Bobo, Cora Lee Dotson, Lalla Gentry, Bertha Hammett, Lola Mae Howell, Lottie Humphries, Helen Lance, Grace Lusk, Bessie Mc Dowell, Hattie Padgett, Allie Paris, Alta Sellars, Maggie Sellars, Ofay Wilson, Fred Collins, Frank Collins, June Hollifield, Boyd Ramsey, Della Rice.

Class of 1915: 8th grade. (Names unavailable) ▼

Class of 1915: (9th grade) Only one member identified: Back row — #6 L to R is Frank H. Lance of Hot Springs. ▼

Class of 1917. (Names unavailable)

Class of 1919: Lena Penland, Margaret Lance, Bessie Ramsey, Dana Mise, Louise Westbrook, Elwynne Kennedy, Ella Mae Walters (not in picture).

Class of 1920: Standing—Mattie Burns, Roy Gaston, Bunyan Rich, Dan Long, Hattie Low. Sitting—Miss Towne, Muriel Wolfe, Georgia Butt, Jacob Coates, Nancy Chandler, Zettie Dockery, Alene Ownbey.

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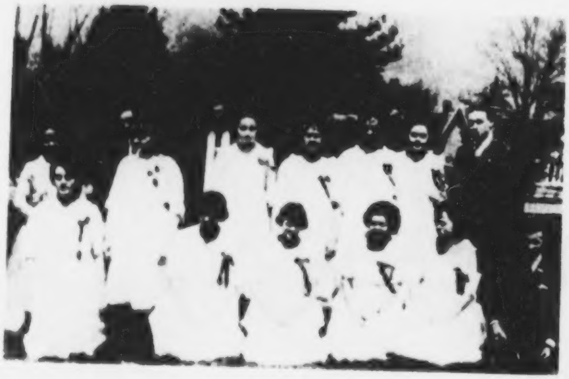
Class of 1921: Standing—Dillie Hensley, Bertha Davis, Martha Hoyle, Addye Henderson, Eva Mullins, Nora Blanton, Lucy Davis, Sara Stuart, Maude McIntosh, Rena Carter.
Seated—Miss Towne, Ida Mae Willard, Frank Brown, Lillie McGowan, Lionel Wilson, Gussie Martin.

Class of 1922: Standing—Effie Rice, Beulah Henderson, Mary Lisenbee, Mamie Tweed, Nettie Tweed, Emma Freeman, Ruth Boone, Mary Bishop, Pearl Sexton, Miss Towne. Sitting—Hilden Carter, Dewey Shelton, Flora Sorrell, Dean Plemmons, Ola Williams, Harry Hartman.



Class of 1923: Standing—Miss Towne, Harry Isenberg, Ruth Webster, Bill Dockery, Olga Goforth, Flora Bristow, Dorothy Roberts, Lillie Brooks, Roland Hamrick. In Front—Bonnie Malone, Blanche Davis, Evelyn Lamons, Roberta Ray, Mary Estes, Phil Brown.

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A TIME TO KEEP: 1914-1923

The World At Our Doorstep

Dorland and the War

While the next year's events were not "disastrous," they were certainly beyond the control of Lucy Shafer as she went about her business of keeping Dorland healthy and happy and on the "straight and narrow."

The principal, in an address made in Ohio, told about the changes which World War I brought to the town and to the large Hot Springs resort hotel in 1917:

> The United States government rented the building, with its park and golf links, for an internment station for officers and seamen taken from German ships found in our waters at the time war was declared by our country. Tourists were told to leave at once. Scarcely had they gone when six hundred German officers came to take their places. Temporary buildings were at once erected to accommodate more officers and ordinary seamen. Now Hot Springs has not only 2,500 of these German men under guard but many of their wives and children live in the village and German is often heard spoken on the streets.

This made the war seem closer, indeed, to Dorland Institute and gave more meaning to its "war efforts." Former student Lena Purkey recalled that they were warned to economize on every front. They had "meatless Tuesdays" and "wheatless Thursdays," ate bran bread and very little sugar.

Ida Willard Wallace, another former student, remembered that Miss Daugherty, the music teacher, taught them "Johnny, Get Your Gun," "Over There," and many more morale-building war tunes.

The work of the Red Cross organization in North Carolina grew with the intensity of the war and under its auspices a district nurse came to Dorland. She taught bedside nursing, care of infants, and First Aid.

United States military officers in charge of the internment camp stayed in Hot Springs, and every able-bodied townsman who was not at the front seemed to be employed by the prison camp. (The salary was $850 a year and subsistence!)

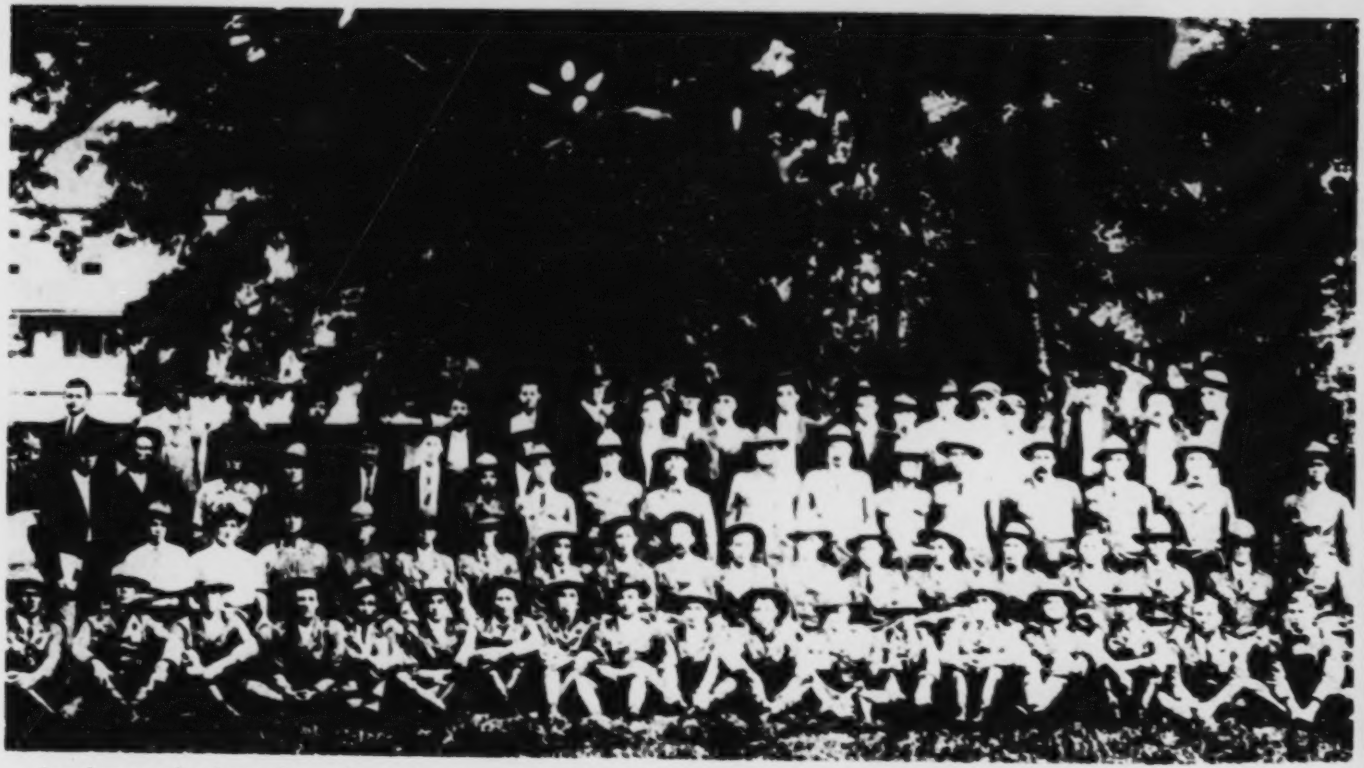
Even outlying farmers saw action through a market for their chickens and eggs and vegetables (Germans ate a lot of cabbage). The quiet little village was a-bustle with the various goings-on. "There were parties and songfests and patriotic rallies, plus much 'match-making,'" said former student Lena Purkey in her book, *Home in Madison County.* "Two of our most popular Dorland teachers captured good husbands from the Army personnel."

Although there were armed guards around the clock and barbed wire fences, the Germans were well-treated and well-liked by the natives; only

One of numerous cottages the talented Germans created from twigs, limbs, tobacco cans, & other findings within the prison grounds.

Alonzo McHone, a Dorland student.

These Germans performed Sunday afternoon concerts while imprisoned in Hot Springs during WWI.



Local men who formed guard unit for interned Germans at Hot Springs during World War I. Back row, R to L, no. 7 (with mustache and wide, white hat band) is John C. Sanders, Captain of unit. Others identified are: Grover C. Long, Ed Huff, Charles Rector, Claude Runnion, Fred Holder, Clarence Garenllo and Floyd Harrison.

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one ever tried to escape. On Sunday afternoons people came from all around to hear the band concerts performed by the prisoners on the hotel lawn. The German children attended the public school in town and the Hot Springs people secretly thought of the foreigners as neighbors.

But the war itself was felt in a different way at the Willows. With the older boys all in service, it was difficult to look after the large herd of cattle, the crops of grain, and the vegetables and fruit which were needed then more than ever, due to the food shortage. Yet, the younger ones carried on to the best of their abilities.

Miss Shafer was proud of those boys whose Dorland teachings were being put to test in the country's service — fifty-three, she counted at one time. She must have done her quota of writing to the boys, because she shared the following in her Ohio address: "There is now in France a Dorland student, who, while in the training camp taught thirty-six men between the ages of eighteen and thirty-two to read and write. He was most enthusiastic over this work and wrote to his teachers: 'It has been a great pleasure for me to do this service. Every one of my boys has already written home, excepting one, and he means to try it tomorrow.'"

Even dear Miss Pond was involved in the war scene. She had resigned from Dorland in 1916, temporarily, to be in Washington, D.C. with her mother who had become an invalid. While there, Carrie Pond worked in the Adjutant-General's office for three of the war years (returning to the school in 1922).

In the meantime, Miss Shafer kept the school routine as normal as possible in an abnormal atmosphere. The enrollment was 158, the staff numbered twelve, and the annual appraiser's report sent to the Board, totaled over $58,000 in land, buildings and livestock, with another $3300 worth of farm equipment.

Acting in the Phillips tradition, Lucy Shafer next asked Nettie McCormick to replace the McCormick practice cottages, which were old and rickety by then. Mrs. McCormick refused this request, but did agree to buy up-to-date equipment for a teaching laboratory in a dormitory wing. The principal boasted, "We are justly proud of our beautifully equipped domestic science room, the gift of Mrs. McCormick. It is really quite perfect in all of its equipment and furnishes places for twenty-four girls to work at once."

And so, Dorland Institute, having adjusted to the World War, was a bit surprised to find the German prisoners, the next August 30, all transferred to Fort Oglethorpe, Georgia. With the talk of armistice, it seemed that a complete return to the ordinary was taking place.

But things are seldom as they seem to be and Dorland Institute was soon destined to undergo a transformation which would, even with a change of name, actually be more cosmetic than systemic. The forthcoming year would exercise Lucy Shafer's entire nomenclature — teacher, farmer, and architect. ☐

A TIME TO KEEP: 1914-1923

A Rose By Any Other Name

Bell Consolidation

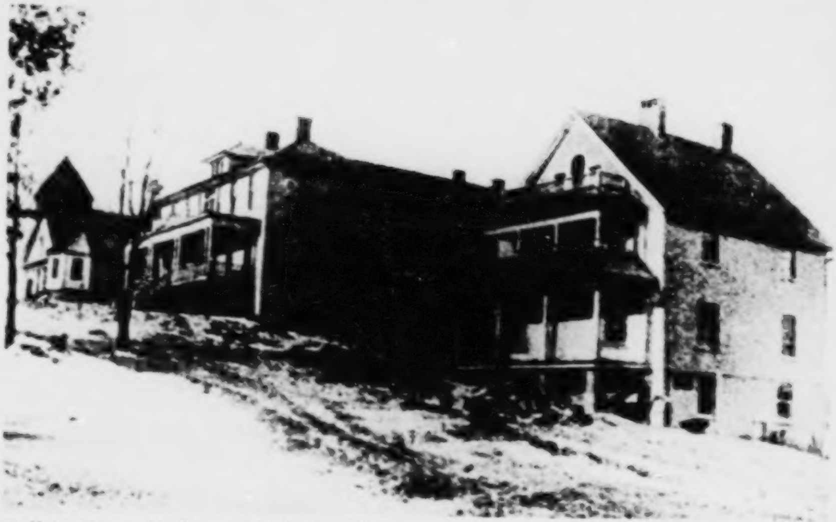
Dorland Institute's 1918 graduating class perhaps did not realize that its diplomas would become collector's items — the last ones to bear that school's name.

The "beginning of the end" seemed to have started in 1913 when the Woman's Board of Home Missions voted to close its eighteen day-schools in Madison County. The Board, acting out of policy, believed that its goals had been met in these areas, and that its educational work there should be replaced by community work. The school properties were then transferred from the Woman's Board to the Board of Home Missions for re-classification.

So, by 1918, only the two large boarding institutes, Bell and Dorland, were left in Madison County. The Board then deemed it necessary to consolidate these two at Hot Springs, which held the larger and better equipped of the two. "This is not a matter of retrenchment," wrote Miss Shafer, "but one of economy and general advantage. So well has Bell Institute done its work under the efficient management of Miss Griffith [principal] and others, that the Walnut community is sufficiently interested in the education of its children to develop a good public school and already has one of the best schools of this kind in that immediate section." (The Cumberland Presbyterians had opened Bell at Walnut in January, 1897, under the name of Jewel Hill Academy, which was changed to Bell Institute in 1899. In 1907 the "northern Presbyterians" assumed control as a result of the reunion of the Cumberland and Presbyterian USA churches, with the understanding that the schools [Bell Institute, Mt. Neta and Hopewell day schools] be continued upon practically the same lines as heretofore.)

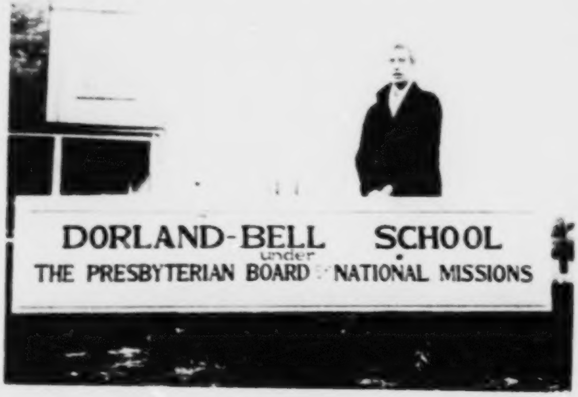
The Board felt that the merger would offer increased efficiency to both schools while greatly reducing its own expenses of operation. It also believed that there would be no disadvantage to Bell's boarders who should be able to come to Hot Springs. (Many in the Walnut Township felt differently, however, believing that the removal of the school would stunt community growth from that time forward.)

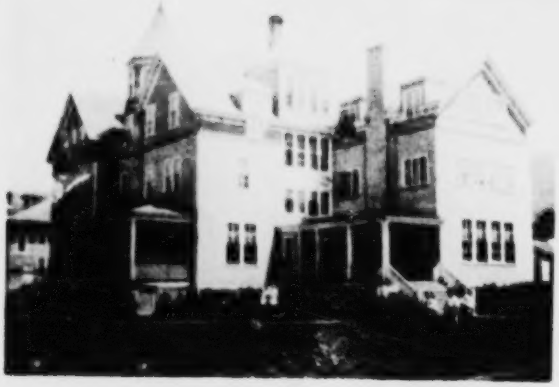
Since the primary grades, as well as the ninth grade, had been previously dropped at Dorland, there would be ample classroom space and staff to receive the added girls from Bell. It was necessary, however, to increase the sleeping quarters. So, Miss Shafer, donning her "architect's hat," drew plans for two building additions.



Bell Institute, Walnut, North Carolina.

New name, new sign and teacher Eurie Loughridge.


DORLAND-BELL SCHOOL
under
THE PRESBYTERIAN BOARD · NATIONAL MISSIONS



Girls' dormitory after 1918 addition.

Two cottages on Walnut Street before 1918.

Boydston Cottage after 1918 remodeling.

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On May thirteenth, 1918, ground was broken at the girls' dormitory for a three-story addition which included sleeping porches over a sittingroom. Later that summer, two cottages on Walnut Street were remodeled and joined at the rear by a sleeping porch with laundry below. The single resulting practice cottage was named Boydston (originally, Boydstun) for Miss Winona Boydstun, a former Bell teacher in whose memory the dormitory at Walnut had been built.

Furnishings from Bell were moved down the steep mountain to Hot Springs by the school boys and used in the new Boydston. Former Dorland student Dan Gold Long recalled that "I helped move the furniture, dishes, linens, radiators and other items by mule and wagon the thirteen miles — six or eight trips — on November 11, 1918." (He also remembered how the Dorland boys had the road blocked while loading a piano and when they pulled over to let another wagon, loaded with tobacco, pass, the piano fell over with a terrible noise, disturbing an Armistice Day meeting in front of the Post-Office.)

There was yet another new feature at Dorland. The somewhat dated term "Institute" was dropped from both Bell and Dorland, breeding a new entity — DORLAND-BELL SCHOOL. But, this change was only skin-deep; inner organs would function the same.

According to the Marshall *News-Record* of September 29, 1918, "The opening of the Dorland-Bell School at Hot Springs has been postponed until October 15. The consolidation. . . has necessitated more room at Dorland. . . . The regular eight months of school work will be carried on as usual."

Dorland-Bell School now included seven acres of land, boarding facilities for one hundred girls in the village, and the three-hundred acre farm with housing for forty boys two and a half miles down the river.

The consolidation was described in the minutes of the 1919 meeting of the Woman's Board of Home Missions as being an event of outstanding significance involving "the expenditure of $20,000 in enlargements and improvements to accommodate the additional group of students. . . ."

Moreover, there were other developments imminent for Dorland-Bell. Plans were made by the Board to open at the Willows a Danish-style folk school for mountain people. Two six-week sessions for forty persons each would be held during the year — at midwinter and midsummer. Any male over eighteen, or female over sixteen could enroll regardless of previous education. It was especially geared to married couples who had dropped out of school early and desired training for making a better living. Miss Shafer previewed the curriculum in the address she made in Ohio in the summer of 1918.

> The first session of the Folk School will be during the coming winter. A number of prominent Christian workers who have made special study of mountain conditions are to take teaching parts on the program. Bible study will have

> a prominent place; history, geography and citizenship will be presented by the most inductive methods imaginable; practical demonstration work will be given in farming, stockraising, and dairying; sewing, cooking, canning and all things needful to good home keeping will be taught in a simple attractive fashion. In the evenings there will be interesting entertainment by Dorland-Bell pupils, concerts by talent from other sections, and it is hoped these will be interspersed by instructive moving pictures. Special classes will be formed for those who wish to learn to read and write or take more work along regular school lines than planned on the general program.

The existing facilities at the Willows would accommodate the proposed program in the summer time; for the winter session, the boys would be temporarily housed in a nearby cottage for the six weeks. The price of board and tuition for the adults would be two dollars and fifty cents per week, which would give the Board double returns on its farm investment.

With all this re-organization of work at Dorland, Miss Shafer, who would be director of the new folk school in addition to Dorland-Bell, became superintendent of both enterprises and Miss Sidebotham became principal of Dorland-Bell.

Emily Baron Sidebotham, having joined the Dorland faculty in 1911, slipped right into her new role of Principal. She was an "old-school" Presbyterian (English-born of a Presbyterian clergyman with all three of her brothers in the clergy) who would prove to be a meticulous assistant and buffer for Lucy Shafer.

The team of Shafer and Sidebotham had smoothly executed the opening of the consolidated schools, and with the additional folk school plans, it seemed to be just the beginning of bigger and better things at Dorland.

But results of these "best-laid plans" were reported at the same annual meeting of the Woman's Board in 1919 as follows: "Most unfortunately, owing to the epidemic [Spanish influenza] it was impossible to get the work of the Folk School under way." (And this project was later abandoned as impracticable.)

The 'flu epidemic in the fall of 1918 had stricken most of North Carolina including Dorland-Bell's associates in Asheville. Farm School closed for the duration and the Normal was quarantined at Christmas time preventing students from going home. Many Dorland girls contracted the disease as did many of the Willows' boys. People all over the country were being killed by 'flu and one Dorland girl succumbed. The wife of Rev. James Hyde, pastor of the Dorland church and school, also died from influenza complications. The death of this mother of two small children was a terrible shock to the impressionable young girls on campus. They had been closely associated with the Hyde family through Sunday School, babysitting and campus activities, and were sorely grieved.

Even though the work of the school was handicapped by the epidemic, it was not thwarted, and an unexpected dividend was realized from the building additions of the consolidation. The new dormitory sitting room with its several large windows proved invaluable during the 'flu. First, it provided a place for the well girls to congregate for sewing or reading or chatting, away from the sick ones. Then, later, it made a nice solarium for the convalescents. The sleeping porches at the dormitory and at Boydston were converted into "sick bays," giving plenty of air to the patients and convenience to the people on nursing duty.

"But the buildings do not make a school anymore than a house makes a home," concluded Miss Shafer in her annual report of that eventful year. "As I stand up before the girls and boys when they are assembled in chapel each morning, and when I see the earnestness with which they are taking hold of their work, I feel that *there* is where the strength of Dorland lies." □

Some members of Dorland-Bell staff circa 1930.

Uniformed Dorland girls enjoy picnic outing.

"1921"

Opening Days at Dorland-Bell School

(from Home Mission Monthly Magazine)

"WE will expect you here on Tuesday, September thirteenth, so that you will be ready to begin school the following day." How many times this had been written during the summer in every letter of acceptance! Also, "Do not come before that date for we shall not be prepared to receive you."

On Monday, the twelfth, we arose with a full three days' program to be crowded into the next twenty-four hours. Sunday had indeed been a day of rest, a time when we had taken a long, last full breath before the deluge came upon us. Imagine our surprise when pupils began to arrive by train and across country. Before Tuesday morning we had a good sized family with us. One girl said, "I just couldn't stay away one day longer." Another, "I was so anxious to come and see what it all looked like." To be sure, those who had been here before could be put to work, but there was no time to show new ones how to help and there was a good chance for them to get homesick.

I have often wished that the friends who contribute to our school and who have become deeply interested in our young people could be with us on opening days and see groups as they come; that they could be concealed in some corner of the office and hear parents as they inquire into minutest details of our home life and tell us all about their children, asking that they receive special attention; that they could see the joy of former students when they return, and could hear their exclamations about the beautiful lawn and the many improvements.

"LEATHER BREECHES" AT DOLAND-BELL

"Shuck beans" or "leather breeches" are very common diet with the mountain people. The beans are allowed to remain on the vines until they begin to ripen, and after picking are strung on strong cords and hung in the sun to dry. Each night they must be taken in to keep them from the dew. The picture shows girls at Dorland-Bell hanging them in the sunshine in the morning. In going through the country one often sees strings of beans suspended from the rafters of the porch either drying or awaiting use. Each year at Dorland-Bell a supply of these beans is made ready for winter. They are prepared for the table by boiling with fat pork and really make a very good dish. The children much prefer them to the ones canned green.

Students arrived all day long on September thirteenth by trains and across country, some starting before daylight in big wagons, driving down Spring Creek. The big crowd always arrives on an afternoon train. Supper was ready to serve when we heard the train pull in. Those who had come earlier in the day lined up down the walk, each ready to pounce upon a special friend from whom there had been separation for four long months. Teachers who had not gone to the train were on the porch ready to receive the girls and boys. Such jabbering! Such handshaking! Such confusion! Finally we succeeded in starting the boys to the Willows, where their supper was awaiting them, and before rooms were assigned the girls went out on the lawn for supper.

It was, indeed, a beautiful picture to see the girls and teachers seated in two great circles. The girls passing the sandwiches seemed to keep going continually, and when the supply previously made began to diminish, those in the kitchen could scarcely provide them fast enough. After the last crumb had disappeared and everyone seemed satisfied, the assignment of rooms was made. Twenty girls, some new, some old, went to the McCormick Cottages; twenty to the Boydston Cottages; and then after all places were taken in the dormitory one lone girl was left sitting on the lawn. She had written that she would not arrive before the next week. We had thought some homesick one might drop out before she arrived and no provision had been made for her, but she was soon tucked away temporarily.

Later in the evening when all gathered for family prayers it required planning to squeeze every girl into our crowded study hall. I wish you could have heard them sing and together recite the twenty-third Psalm, so precious to everyone. After that it was not long before the girls were asleep, glad for rest after the tiresome journey, and perhaps peacefully dreaming of home and dear ones left behind or of the new life opening before them.

The first days were especially hard for new pupils. Of course there have been a few tears, and one or two have fallen by the wayside and gone home. But now our family of one hundred girls and fifty boys has settled down to the regular routine of school life, and as a whole we have at Dorland-Bell this year as fine and happy a set of students as one could find anywhere.

EMILY B. SIDEBOTHAM

A TIME TO KEEP: 1914-1923

The Strength of Duty

Daily Routine

And one source for the strength of Dorland's girls lay in the full but varied daily routine which Shafer kept the same as Phillips. The following schedule has been reconstructed from interviews with former pupils:

Week Day Schedule

6:30 a.m.	rising bell	1:00 p.m.	classes
7:00	breakfast	3:30	recreation
7:30	work duty	5:00	prepare for dinner
8:30	classes	6:00	dinner
12:00	lunch	7:00 - 9:00	study hall, vespers
		9:30 p.m.	lights out

The day's first sounds were made, as quietly as possible, by the breakfast cooks, who had to get up at 5:30 without the aid of the big bell. "And if your alarm clock failed to go off, it was something else!" remembered one student. An hour later the rest of the campus were awakened by the first bell. For the few who did not heed, a second one rang fifteen minutes later, and the third bell at seven meant, "breakfast is served."

Late sleepers were quickly dressed, however, since there was never the question, "What shall I wear?" But then, if everything were not in order with one's own uniform, borrowing from a friend was not allowed.

Pleated skirts had to be "hard-pressed" and the thick black cotton stockings had to be without the smallest hole. To insure against these contingencies, personal laundry was still inspected and graded, as was sock darning. (One hour each Friday was set aside for mending.) All underwear was handmade of unbleached muslin, a very difficult material to "do-up." Heavy flatirons were heated on coal-burning "jacket" heaters. "A's" in laundry were as hard to come-by as those in algebra.

The required clothing list was also kept the same as in Miss Phillips' administration. Lena Penland Purkey has preserved for us her own 1915 wardrobe list in her book, *Home in Madison County:*

3 gray gingham dresses
1 homemade gray serge suit
with white blouse
1 white dotted swiss dress
1 pleated serge skirt with
2 "middies"

2 union suits
2 "teddy" suits
2 cotton slips
2 white bodywaists with
buttoned-on pants
2 pink outing nightgowns

1 coat
few pairs long black ribbed stockings
2 pairs black sateen bloomers [gym shorts]
big black silk sailor's tie, (which was sent by her brother, Otto, then serving in the navy.)

And no wristwatches, jewelry, or fancy accessories were permitted. Once, when a beautiful, but useless, ruffled silk parasol arrived in a mission barrel, according to Eugenia Elliott, Miss Shafer gave it to some of the girls to "play" with. A guest at the Hot Springs hotel, whom the principal had interested in the work of the school, saw the girls out on campus parading with the parasol, and withdrew his donation. He said he had daughters, too, but they could not afford fancy silk parasols! Thereafter, Miss Shafer watched closely to see that the girls wore no items of extravagance.

A slight change took place around 1921 when the uniform color changed from gray to blue. During the transition, however, the grays could also be worn by those who still had them.

Sewing patterns and instructions for making the uniforms were supplied by the school to families of the girls. Occasionally, Mrs. Brown, a local seamstress and Dorland mother, would be hired to sew these for some of the pupils.

Once dressed for the day, the girls hurried to the diningroom for an ordinary, but good, breakfast: hot, cooked cereal with eggs, or toast and syrup, or freshly-baked biscuits and honey, and always milk. There was a bit more variety in the food and a little more of it than in the early Phillips' years. Again, Eugenia Elliott remembered when Miss Van Ness was matron: "She was a wonderful cook — Dutch, I think. She would fix a delicious dish of sauerkraut and dumplings. We had meat three times a week. The food was always good at Dorland — much better than at the Normal."

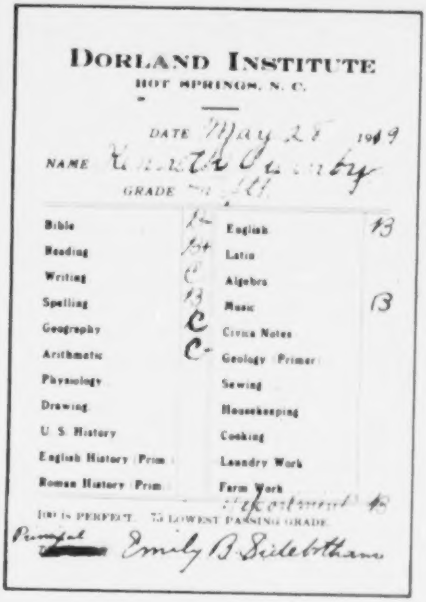
In addition to the dormitory diningroom, each practice cottage had its own diningroom. A teacher sat at every table to teach and grade table etiquette. Linen napkins with napkin rings were used at every meal.

Following breakfast were the assigned jobs which rotated every six weeks, except for some duty requiring a special skill, such as milking. (One or two milch cows were kept at the Institute, in addition to the ones at the farm.) Not many girls knew how, or would admit to knowing, so one girl usually did this chore for the year. Besides, the milch cows were not content in the hands of strangers.

Work assignments were graded for report cards, just as in Miss Phillips' day, and the pupil could not go to class until her work had passed inspection.

In class each student was expected to answer roll call with a memory verse from the Bible. Christmas passages had to be learned during Advent.

There was not the variety of changing classrooms in those days. Each class remained in the same room all day; but, improving the situation greatly, was the Board's decision to appoint additional teachers, so that each one had only one grade. In Julia Phillips' time a teacher maintained two full grades



DORLAND INSTITUTE
HOT SPRINGS, N. C.

DATE May 28 1919
NAME Kenneth Ownby
GRADE [illegible]

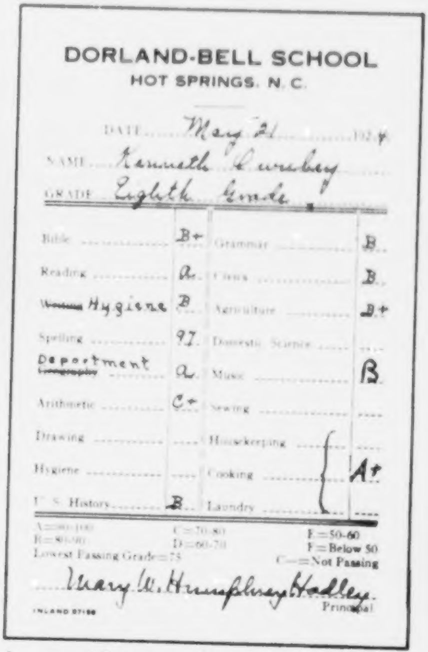
Bible	B	English	B
Reading	B+	Latin	
Writing	C	Algebra	
Spelling	B	Music	B
Geography	C	Civics Notes	
Arithmetic	C-	Geology (Primer)	
Physiology		Sewing	
Drawing		Housekeeping	
U. S. History		Cooking	
English History (Prim.)		Laundry Work	
Roman History (Prim.)		Farm Work	
		Deportment	B

100 is PERFECT. 75 LOWEST PASSING GRADE.

Principal Emily B. Sidebotham

Miss Lord c. 1922

Miss Maude P. Linney c. 1923



DORLAND-BELL SCHOOL
HOT SPRINGS, N. C.

DATE May 21 1924
NAME Kenneth Ownbey
GRADE Eighth Grade

Bible	B+	Grammar	B
Reading	A	Civics	B
~~Writing~~ Hygiene	B	Agriculture	B+
Spelling	97	Domestic Science	
Deportment ~~Geography~~	A	Music	B
Arithmetic	C+	Sewing	
Drawing		Housekeeping	A+
Hygiene		Cooking	
U. S. History	B	Laundry	

A=90-100 C=70-80 E=50-60
B=80-90 D=60-70 F=Below 50
Lowest Passing Grade=75 C—=Not Passing

Mary W. Humphrey Hadley
Principal

INLAND 87186

In May 1919 the old stock of report cards was still in use, but by 1924 the name Dorland-Bell was reflected.

at the same time, dividing herself as best she could. "Do you remember my wish that the Board could give us a teacher for each grade?" wrote Miss Shafer to friends. "Well, it has actually become a reality and I cannot tell you how much more we are able to accomplish."

This improvement resulted in students being even better prepared than before. Alumna Alene Burgin Izlar (as did many other students) recalled her chagrin at being set back a grade at Dorland when she transferred from an Asheville city school. But Eugenia and Elizabeth Lollar, former students, remembered their being advanced a grade when they went to the Asheville Normal from Dorland.

Perhaps the high academic standing of the school was a result of the school's strictness.

Classtime was considered gravely important at Dorland Institute. Former pupil Frank R. Brown said, "Teachers believed in students being quiet and getting their work out on time. Students were at Dorland to be educated." Likewise, Lena Purkey, another alumna, wrote in *Home in Madison County,* "There were few discipline problems at the school. . . .Getting an education was serious business."

However inadvertently, a penalty would be drawn occasionally, and just as in Phillips' time, extra work was meted out. Sometimes it was scrubbing lard buckets, or mopping floors, but the most familiar to the girls was digging dandelions. With such a large lawn, no matter how many were dug, the weeds could not be missed.

There were few ways to "get around" the Dorland teachers who were said to have eyes in the backs of their heads. About as close as anyone ever came was when the girls would conceal forbidden love notes or naughty novels inside those terrible-looking huge black gym bloomers. Pupils were also known to stuff the bottoms of their dandelion buckets with newspaper, for a quicker fill-up, only to have Miss Shafer turn out the contents.

One particular incident recalled by graduate Agnes Brooks Ford was "The time the laundry force [girls] rebelled at having to do the boys' laundry when we were not allowed to date them but once in a while. And so, to get even with everybody we starched the boys' long winter underwear with an extra thick starch! When these garments were seen by the principal, stiffly waving on the clothesline, there was 'spread over the land a great fear.' And when no one would tell who did it, *all* were forced to publicly apologize to the entire school."

Most of the students' misdemeanors were simple infractions of the many rules and regulations. But Blanche Elam Runnion, another former pupil, was assigned to carry meals upstairs to a girl who was being kept in the dormitory's fifth-story turret room due to misbehavior. The girl was one of the older students who had entered school late in life. She had become angry about something and had thrown a glass tumbler, breaking a chandelier. Another girl was cut on the arm with flying glass, and it was just about the most disturbing incident anyone could remember. Since nothing like that had ever happened before, the culprit was taken to the attic until it could be decided what to do with her.

Yes, it was a point upon which all pupils agreed: Dorland was a school of hard work, strict discipline, and — at times — almost unreasonable punishment.

Nor did the weekend offer much respite. Saturday mornings were spent doing work "extras" and larger chores which could not be done during the short hours of the school day.

Compulsory Sunday School and Church attendance came on Sunday mornings when everyone marched down the street, two by two, to the Dorland Memorial Church. After Sunday dinner, quiet hour was observed. This was held in the assembly room of Phillips Hall and supervised by a teacher. It could be used for letter writing (each pupil must write home once a week) or reading. But one could not put her head down for a nap, nor take a walk around campus. After quiet hour came free time until supper; then, church attendance again afterwards. But the girls found these evening services interesting, as they were allowed to visit one of the other denominations in town — Baptist, Methodist or Episcopal — and the small churches greatly appreciated their attendance.

Although Dorland Institute lived up to its name of "industrial" school, it was not *all* work and no play. A balance of physical, mental and spiritual well-being was the aim of the administration. There was still time in the busy day for outdoor play. On rainy days, the large basement room of Phillips Hall could be used for various activities and calisthenics; but the school had no separate gymnasium.

In the winter when it snowed, the girls would rush to get first chance at the school's few sleds. Starting at the top of the hill, the long run to the bottom was great fun, as was the making of snow cream back in the kitchen.

At least once a month, there would be a Saturday night social, and Saturday afternoons sometimes held simple excursions. All outings such as hikes and picnics were eagerly anticipated.

Ida Willard Wallace, former student, remembered how Miss Van Ness, the dietitian, would often treat "her" girls (the ones on cooking duty) to a picnic and allow them to take along a favorite food. Ida always chose onion sandwiches! "Mrs. Van Ness was so good to us," she said. "Sometimes she would take the good thick cream from the milk and make ice cream for us."

In addition to Van Ness, other Dorland staff members were "good" to the pupils. Many teachers realized they were surrogate parents and did mothering on the side, especially to the younger girls away from home for the first time. Former boarders have shared their recollections of warm feelings.

Eugenia Lollar Elliott and Elizabeth Lollar Briscoe said their favorite

Appearing in a 1920 issue of Home Mission Monthly was this girl who, often at night, could be found with her bread crew in Dorland's kitchen making pansful of beautiful high bread—"'starvation bread', as a boy a long time ago termed it when he first came here. In his home they always used cornbread and biscuit and he did not relish a change. However . . . he stayed long enough not only to enjoy the taste of light bread, but to learn how to make it, and to carry home with him a jar of yeast like that we were using, in order to teach his mother the art of our bread-making."

Lovers Leap at Hot Springs, N. C.

"A favorite destination of Dorland hikes. By 1920 the unused drover's road was only a footpath, replaced by the Dixie Highway and iron bridge in background."

Another point of fascination for Dorland hikers was the Safford chateau, home of Bessie Rumbough Johnson and Daniel Bigelow Safford. It was filled with **objets d'art** *from the Saffords' European travels.*

teacher, Miss Mary Crosley, "took pains to make you feel at home. She knew we had been out of school for three years before coming to Dorland and we felt self-conscious, but she took care of that."

Annie Tweed Bigham commented that her days at Dorland held "plenty of work mixed with fun — I felt secure and well taken care of."

Blanche Elam Runnion said, "I was real young when I came to Dorland and maybe just grew into all the rules and regulations; they really didn't bother me. I enjoyed having all those playmates, since I had no sisters at home."

Also helping many girls to feel at home was Miss Edith Houghton, matron and Home Economics teacher, a favorite for years. Lena Purkey, at Dorland from 1915-1919, enjoyed the Friday afternoon shopping trips to town with Miss Houghton to buy sewing supplies. It was exciting to Lena, even if she only bought a spool of thread. "Miss Houghton was always kind to me," said Lena. "I particularly remember one Saturday afternoon, in early spring, when she took me and two little town girls on a picnic up Spring Creek. . . . Looking back, I think Miss Houghton enjoyed the afternoon as much as we did."

In *Home in Madison County*, Lena described other places of local interest that the Dorland students were taken to see — Lover's Leap, Silvermine Creek, Old Round Top, and the Safford Chateau. But probably the highlight was the time the teachers arranged for them to tour the grand Mountain Park Hotel. (They frequently walked down the long winding driveway to the spring house near the hotel, hoping to catch a glimpse of a rich or famous visitor, but very few of them, if any, had ever been inside the main building. Just the prospect was enough to make a young girl giddy!)

"The students were taken first into a large ballroom with glistening floors," wrote Lena. "Here a fragile little girl, dressed in a fluffy, ruffled white dress and looking for all the world like a storybook fairy, danced. It was ethereal as a dream. After that we were shown into the large dining hall where punch was served. One glass of this delicious beverage only served to whet the appetite so far as my little chum and I were concerned. We wanted a second glass and didn't wish to appear piggish. Glancing around, we saw another group of people drinking punch on the far side of the big room. Immediately, we decided to join that group and let it appear that we had not yet been served. Crossing the room hastily, scarcely looking where we were going, we all but crashed as we came face to face with ourselves in a solid wall of mirrored glass."

Another source of recreation which the teachers planned for the Dorland students were the holiday celebrations. Portia Wallin Chandler, former student, related, "We always celebrated all holidays, especially the important ones. May Day was a great day for us. We had a May Queen and a May Pole and lots of dances." Other pupils recalled that the fickle mountain springtime showered snow on the festivities one year and almost ruined their crepe paper dresses.

When autumn came, the Thanksgiving observance was kept the same as in the past, with the morning praise service at Dorland Memorial, followed by bountiful dinners at both dormitories. According to students of the time, "We had everything you could think of to eat." (Evidently the food budget had improved from earlier years.) Paper pilgrims and turkeys, Indians and pumpkins, all made by the pupils, decorated the tables. The "new" boys came to town to eat with the girls and the first-year girls went to the Willows.

The Christmas entertainment did not change much either in Shafer's day. The usual program was presented at the church including a short drama by the pupils and "treats" and gifts for the village children. Mission barrels from the North contained presents for the students — beads, aprons, scarves, mittens, sewing kits and dolls wearing exquisite handmade clothing — which were distributed at the dormitory Christmas parties. A Christmas tree, refreshments, decorations and special foods were the usual party features. "One year we had a live tree and planted it out on the lawn," recalled a former student. "And I guess it is there to this day. And we got up very early, the day we were going home and went about town singing Christmas carols before daylight."

While most of the students went home, there were always a few who lived at too great a distance. These stayed in the dormitories, where there were good Christmas dinners for them and their gifts from family in the mail. It was fun being the only ones there and they really did not miss going home so much.

One year the generous Northern church friends sent Christmas candy money and Miss Shafer told the girls that there was so much of it, she decided to use part to buy two rugs for the sittingroom in the new addition. (The room was bare except for an old, out-of-tune grand piano.) Even though there was plenty of candy to go around, the girls were incensed; they felt they had been cheated of their rightful share, and resented the rugs from then on.

Hallowe'en parties were traditionally held at the Willows as were the Easter Egg Hunts. At Easter the boys would dye dozens and dozens of eggs and have them hidden on the hillside above the dormitory. When the girls arrived from their two and a-half-mile walk down the railroad, they would proceed to find the eggs (with the help of the boys). Supper, followed by a bonfire and marshmallow roast, would end the pleasant day. The Boys' Home was also the site of many non-holiday picnics and ballgames. The girls really looked forward to visiting the farm on the special occasions.

But the most fun and gaiety during Lucy Shafer's term came at the end of the school year — graduation time — just as in the past. Weeks ahead plans were begun for the operetta and senior play which would be presented for the many parents, friends and relatives. Coveted roles were assigned to be memorized; costumes were designed and patterns made; song lyrics were learned and special practice sessions worked into the busy schedule. Senior class pins were ordered after first being paid for by the graduating candidates themselves. It took months of saving, but no one ever went without. Each senior would receive the small round brooch with "DI" embossed upon its blue face ("DBS," after 1918). Plans were also started early in the home economics department for the graduation dresses. Each girl had to have a white dress and the seniors were required to make their own!

The two-day commencement affair differed little from that of the Phillips' years. The operetta was performed in the afternoon of the day before graduation on the school lawn and the public was invited to attend. Chairs were carried from the dininghall for older guests; others sat on the ground. Even the piano was brought down to the lawn for musical accompaniment. A light supper was served afterwards to all the guests, including the villagers. Baked beans, hash-brown potatoes, cole slaw, corn bread, dessert and lemonade made up the menu. Beds were found in the dormitory for parents who wished to stay, even if some of the girls had to be displaced. A few visitors always stayed across the street at Mrs. Gentry's Sunnybank Inn.

The next evening the guests would assemble at the Dorland Memorial Church for the senior play and awarding of diplomas. Again, the whole town would turn out for the event. Following the play, rolled and beribboned diplomas were presented by the principal. As the new graduates stepped down from the platform, townspeople traditionally handed them bouquets of fresh-cut garden flowers, a gesture of honor and well-wishing.

Despite the happiness of the occasion, seniors were sad to be leaving Old Dorland. (Eugenia Elliott remembered that one boy cried throughout the ceremony.) After all, they had spent almost one-third of their young lives there — some as many as eight years. For the parents it was a sentimental time, too. Second generation graduates were becoming commonplace, and nothing was more rewarding than to see their offspring achieve the same goals for which the parents themselves had striven.

Commencement time must have been especially satisfying to Lucy Shafer, who had watched the students grow and mature, and finally reach the goals set forth by Luke and Juliette Dorland decades before. It would also seem that her own desire had been fulfilled — "to be good and strong and do things worthwhile." □

Dorland students crossed this steel bridge almost daily in their afternoon walks.

A TIME TO KEEP: 1914-1923

Down on the Farm

Life at the Willows

If the Dorland girls' routine seemed dull at times and eventful at others, then so it was at the Willows, too. However, the Boys' Home had always been rather special since it was more representative of the homes of the mountain children who had grown up close to nature; the girls were a tiny bit jealous of their "brothers."

Traditionally, Presbyterian boarding schools were designed for girls; thus, Dorland Institute was the only co-educational school maintained by the Board in the Southern Appalachians. Its boys' department had been dear to the heart of Julia Phillips and so it was with Lucy Shafer; she felt strongly about keeping the boys' work on the same level as the girls'. In letters to the supporting Northerners, she wrote of the "great need of placing greater stress on educating more men from these mountains if we are to solve a mountain problem. . . ."I agree with the sentiment that it is important to train the mothers of a people, but I also feel much depends upon the kind of father that mother will choose for her children. I think I'm safe in saying that up to this time our Board has trained six girls to one boy."

Even though Shafer desired to meet the needs of as many boys as possible, she gave great thought and care to the selection of those she admitted. To the annual meeting of the Woman's Board of Home Missions in 1918, Shafer reported that more applications had been received that summer than ever before in the history of the school. Each application was carefully screened and only those coming from the Appalachian districts were considered. "We have refused more boys than we have taken," wrote Shafer. "This was not altogether owing to the lack of room, but we did not want to take a young man into our home until we were sure that he was the sort of boy for which this school was intended. We try as far as possible to take only those whom we think will make the most of these opportunities and who will prove to be good investments."

Finding the proper type of student was just the beginning, however. Letters then had to be written to each applicant explaining the reasons for refusal, or informing him of his acceptance and giving terms of agreement, list of things to bring, date of arrival, etc. And, once admitted, these pupils had to be fed and housed.

The "house" was the same former drovers' inn which had been owned by Henry Oettinger before the Board bought it for a dormitory in 1903. Thirty-five boys could be accommodated, but no more, and the water supply was inadequate. Moreover, the floods of 1902 and 1916 had pointed up the vulnerability of the Boys' Home location, so that the principal began to plan for a building away from the river. She explained to the patrons how the antebellum farm house had been inexpensively repaired and enlarged through the years and did not warrant more expenditures. "But even with its meagerness, it has proved a good place to train boys for usefulness, and we shall use it until someone. . . makes it possible for us to erect a more commodious and more comfortable quarters. . . . Perhaps this hope for a new building will be realized just as have been many others in the years gone by."

While waiting for her dream to come true, Miss Shafer saw that the Boys' Home kept its good reputation and became even better known as a demonstration farm. In the year 1917, with the older boys at war, there were raised, according to Shafer, "Between twelve and fourteen hundred bushels of fine corn, besides hay, potatoes, beans, and other crops." There were also at the time sixty head of dairy and beef stock and an equal number of young Berkshire hogs. The Willows was first in Madison county to build a silo; the first modern corn cultivator was demonstrated there, also; and Dorland shared in the experimental application of ground lime rock for sweetening acid soils.

Since all this was accomplished with no help other than the boarding students and the farm superintendent, it meant long, hard working days (to which mountain boys were no strangers).

In her book *Appalachian Memories*, Lillian McDevitt (Clark) recalled a typical summer of the Willows' large-scale food production and preservation. (Miss McDevitt had come to the farm at graduation time in 1917 to take Miss Herron's place during summer vacation.) Ten boys were living at the farm that summer to work out their expenses for the coming school year, and a girl from the Institute was sent down to assist Miss McDevitt. "We canned almost everything in earthen jugs by the gallons," wrote Lillie. She enumerated the hundreds of gallons of beets and beans, peaches and blackberries; they even canned an incredible one hundred gallons of tiny wild huckleberries! Green beans were harvested by the wagonload and the quantities did not intimidate the students, to the surprise of Miss McDevitt. "All the work was done by the boys," she wrote. Everyone understood the need to "lay-up stores" for the winter ahead and each applied himself vigorously. "We all really enjoyed that summer," concluded Lillie.

By the fall, good rapport had been established between Lillian McDevitt and the Dorland Institute, so Miss Shafer asked her to stay on as the Willows' dietitian for the fall term. Lillie enjoyed the work and loved the boys, but she had planned to return to her public-school teaching job in her home community. However, after thinking it over, she agreed to stay at the Boys' Home. (This decision was the beginning of a long-lasting relationship between Lillie and the Presbyterian Board of Home Missions.)

So life at the Willows, with Herron and McDevitt in charge, continued through Shafer's years much the same as in Phillips'. The daily routine echoed that of the girls' at the "Institute," except for minor differences. The boys got up at six o'clock instead of six-thirty to allow time for the two-to-three-mile walk up to Hot Springs. The dairy crew arose even earlier — at three — in order to milk the twenty-five or thirty cows, separate the cream from the "blue-john," wash the separators, and carry the milk up to the kitchen. (Each boy was responsible for five or six milch cows; among themselves, they called the operation "juicing the cows.")

Dressing on cold winter mornings was indeed a "chilling experience," since there was no heat on the dormitory's second and third floors where the students slept. It was one boy's job to get up early and build a fire in the pot-bellied stove on the ground floor, then the others would carry their cold shoes down to the stove room to finish dressing.

After breakfast came the assigned chores which were rotated every six weeks. Each boy also had to make his bed and clean his room space before collecting his lunch and book bags. Then, after a last-minute flurry to brush hair, polish shoes and straighten necktie ("Wearing a coat and tie was a must," remembered former student, Woodward H. Ramsey), he was out the door and up the railroad tracks.

But, if his haste were too great he could be in trouble. An example of those after-breakfast duties was the "washing of tins" — cookpots, bread pans, dairy containers, and other tinware. One day after pupil Douglas Smith had been on "tins," Miss McDevitt found a pan which had been improperly washed. She telephoned the principal and asked that Smith return to the Willows and re-do his chore. So, the boy walked the near three miles back to the farm, again washed the offending utensil and walked back to school.

Raymond S. Russell, another former student, recalled that he always enjoyed the thirty-to-forty minute walk up the railroad tracks. "I walked along catching up on my homework."

Once at school their day's schedule was the same as the girls' except for lunch. The girls returned to their respective dormitory or cottages for a light, but warm meal, while the boys ate their cold bag lunch in the large basement room of the school building.

The contents of the lunch bag never varied, according to alumnus Francis Garrou from Valdese — one peanut butter sandwich, one jelly sandwich and one cookie. "We were allowed to visit the drink machine (water tap)", he added wryly. Once when Garrou had lunch-packing duty, he had grown so tired of the same menu, day-in and day-out, that he mixed into the peanut butter a generous amount of black pepper.

Another Dorland graduate, Dewey Shelton, who was eighty-seven years old at the 1985 interview, said that, "I was able to eat my first peanut butter [since Dorland days] just last year."

Following lunch period, the studies continued until three-thirty. Classes were almost never interrupted at Dorland, but former pupil Frank R. Brown, described two instances when they were: "The day [in 1920] when the famous Mountain Park Hotel burned to the ground, teachers suspended classes and permitted students to watch the fire and the efforts to extinguish it. The heat was terrific, even at the railroad station, a quarter-mile away. We were also allowed, once, to watch the only airplane any of us had seen at the time, fly off the Garrett farm, which was across the river from town."

But on a typical school day, following the three-thirty dismissal, the boys walked the two and a half miles back to the farm, had more chores and dinner. "The food was always good," said former pupil Major Freeman, "but we never had enough. I guess we had all we needed, though, since everyone gained weight." One of their favorite dishes was "slingshot gravy" or chipped beef on toast. The personnel sat at a separate table and had fancier food, alumnus Douglas Smith recalled. "It didn't seem quite fair to us, who had just finished a supper of plain milk toast, to pass by the teachers' table and see the cream, butter and rolls." But then, the boys on cooking duty could have some of this special food, since they were not allowed to eat until everyone else had finished."

After dinner came the supervised study hall, just as in the girls' dormitory. Then, lights-out at ten o'clock. Friday evenings sometimes brought a change with club meetings taking the place of study hall.

The Saturday bath at the Willows was not the easy, ordinary affair of the modern age. With only four bath tubs for over fifty people, one had to write his proposed bathing time on a bulletin board list. Then he had to build a fire and heat his own bath water.

Another Saturday activity was hair cutting. Very few boys, if any, went up to the village barbershop, so an enterprising student who had the knack and the scissors could collect some of his classmates' hard-earned quarters. One such boy was Dewey Shelton from Greeneville, Tennessee. "I really made money on Saturdays, giving haircuts at twenty-five cents each," recalled Dewey.

On Saturday nights the boys were a bit like sailors at sea. Since they were not allowed to go to town, their entertainment had to be "self-contained." They frequently had dances of their own making. These were only simple singing games or folk dances; no "round" (ballroom) dancing was allowed in the mission schools. Music was "made" by boys who had brought their banjos, fiddles and mandolins from home. With only three women in the house — Miss Herron, the matron; Miss McDevitt, the dietitian; and Miss Boyd, the assistant — aprons were worn by the boys dancing the female parts.

Sunday's activities were described in a 1982 letter by Waymon Douglas Smith who lived at the Willows from 1918-1924.

> Sunday was a full day. After chores were done, we walked three miles to the Institute for Sunday School and Church, after which, we walked the three

> miles back to the Willows. (If a boy had a slight cold or headache and did not feel up to going to church, Miss Herron would give him medicine — a dose of salts. Very few remained behind on Sunday mornings.) A good Sunday dinner awaited us. Then came free time until two p.m. so that we might read or write letters, play ball or just raise hell in general. From two p.m. until four p.m. we had Mission Study. Five o'clock was supper time. After supper we did our nightly chores which were finished by seven o'clock, at which time we gathered in the study hall for evening Vespers until eight p.m. Then came an hour of free time until the bell rang, letting us know to get to our rooms, and you had better be in bed by then, as bed check may happen. We were not checked nightly, but we never knew when it would happen. Those caught out of bed were given some penalty to do — sawing wood for hours or being denied social privileges, etc. We surely didn't want to miss a social with the girls at the Institute.

Carl Weaver, another former student, remembered a certain Sunday night when an unauthorized trip to town was organized by twenty-four boys. A ladder, which had been placed on the roof, was accessible from the third floor window of room number ten; no one could see the students leave by this route. But later, as the boys were sneaking back into the dormitory, they all but bumped into Miss Herron who was waiting with hands on hips. The absolutely worst punitive action was taken. The offenders were assigned extra work hours of sawing wood, piling rocks, and the like, *during* the Saturday Easter Egg hunt with the girls. No one was known to leave the Home again without permission.

A favorite use of weekend time at the Willows was playing baseball. Dewey Shelton (Class of '23) claimed to have been the organizer of the first team. They sometimes played the "town boys" of Hot Springs, or neighboring teams from Walnut, Spring Creek, Marshall and White Rock. They especially liked to go to Spring Creek to play, because after the game, regardless of the outcome, they would be invited to visit the springhouse for cold, cold buttermilk. Occasionally, there were biscuits and corn bread for an extra treat.

Yes, there were both good times and hard times for the Willows' boys. Waymon Smith's letter concluded: "Miss Herron ran a tight ship which worked very well. Our way of life at Dorland-Bell would seem like slavery to today's children. But to us,it was not. We learned discipline to both body and mind. Our way of life was character building and was a guidepost which has gone with me through life. In further schooling and in business and in everyday life, these principles I learned and lived by at Dorland have been the beacon that guided my footsteps. Even if we were only going up to the Institute for the monthly social, Miss Herron would gather us all into study hall, have a prayer and reiterate her motto: 'Remember who you are, where you are going, and what you are going for.' My two daughters have heard this motto over and over all their lives and I'm sure they laughed to each other about it. But try to think of my joy now when I hear them quote that motto to my grandchildren. . . I feel life has come full circle, because I remembered 'who I was, where I was going and what I was going for.'" ☐

A TIME TO KEEP: 1914-1923

Of Mind And Heart

Improvements and Inventories

Unfortunately, aspirants as lofty as missionaries have to deal with lowly matters of finance, but, in so doing, Lucy Shafer exhibited another talent — that of good management — as she fulfilled her "time to keep."

The Dorland Institute/Dorland-Bell inventory report by Shafer for the year beginning April first, 1918 and ending March thirty-first, 1919, showed $73,125 in real estate with an additional $19,850 in furnishings, livestock, supplies and products. Most of this increase (from 1917 inventory) was due to the enlargements necessitated by the consolidation of Dorland and Bell.

During the four years following the merger, many more improvements were made. Land, equipment, and buildings were added which increased the financial worth of the school as well as the quality of its services. The staff numbered fifteen — an all-time high.

First in the miscellany of improvements was the purchase of electric laundry equipment, which meant a great savings of time and labor over the old method. The new washer had cold *and* hot water and a steam attachment! In it the clothes were washed, boiled, rinsed and blued, then placed in the electric centrifugal dryer which spun the items so rapidly, they were ready to be ironed in minutes. "However, when the weather is fair," wrote Miss Shafer to the Northern patrons, "we take them out on the lines for the sun to get a chance at them. But if it happens to be raining we let them spin a little longer and then sort them for the mangle or the starch tub." The starch cooker, in which the starch was made, operated with steam furnished by the same high pressure boiler used for boiling the clothes and heating the mangle. After the arrival of the modern equipment, the Boys' Home laundry was also done at the Institute, carried back and forth in large rectangular hampers which were fastened to the wagon beds.

The farm road was long, narrow and rocky (hardly more than a bridle path, recalled Peggy Dotterer, long-time friend of Dorland), starting at the edge of Hot Springs — at "New Town" — and winding down by the Buquo Lime Plant to the river. The other route was no better as it involved crossing the river bridge, driving down the river road two miles, and re-crossing the river — this time, by ferry. Of course, the railroad track, which the boys used daily, was the shortest way, but was only for walking. Thus, each trip made by carriage or laundry wagon, from the Willows to the Institute, was arduous and time consuming.

But Shafer had news which would rectify these conditions, as her letter continued. "We have hopes of a good road from our buildings at the farm to the part of the Dixie Highway that runs from Asheville to Knoxville." This highway had been built about three-quarters of a mile from the dormitory and was not convenient to farm use. With the coming of the brick plant adjoining the farm and the lime kiln nearby, there was a desire common to the three owners to have a better and shorter way into town. Miss Shafer hoped this combination of forces would be able to pay for the new road. "Right now," she said, "I know of nothing we need more than this road. It will not only be a great convenience and timesaver, but will greatly increase the value of the farm. In fact, I believe it would be a paying investment even though we had to build it without the help of others."

The actual cost of the road was not recorded nor was the amount which each business contributed, but one donation of six hundred dollars came from a Northern Presbyterian, Alberta Soetje, and the road was completed.

Up at the main campus in the village, more improvement took place in the form of excavation. Footings had been dug for a new building — one of general utility to answer the combined needs of carpenter shop, manual training room, storage and barn. The latter need was for shelter of the few milch cows and the pair of carriage horses kept there. (On nice days in the spring and fall, Miss Shafer and Miss Sidebotham enjoyed riding the horses.) Miss Shafer described the proposed structure as "something that will house all our outside activities and give us a chance to tear down the many old buildings and sheds on our block which are unsightly and take the space which should be used for playgrounds."

As these old buildings were carefully razed, the lumber was cleaned of nails, tin, and tarpaper, then sorted and stacked for re-use in the new outbuilding. Student labor was utilized in every way possible, thereby reducing capital outlay. (One carpenter hired by the Institute in 1915, Mr. C. T. Garenflo, received wages of 22½¢ an hour for the usual ten-hour work day.)

Subsequently, all the tearing-down and putting-up and disturbing of the sod called for new landscaping and refurbishing of the grounds. "A landscape architect gave us two days of his time this spring," declared Lucy Shafer, "and it is surprising how much can be planned and accomplished in that time. I really feel I've had quite a course in beautifying surroundings and tying buildings to the ground."

Then the plants were set out — quite a number of them — some of which were bought, but most of which were donated. A friend of the school shared from her Hot Springs yard two wagon-loads of flowers and shrubs. Some wildings from the mountains — dogwoods, white pines and rhododendrons — were transplanted to the campus and everything from all sources lived.

The beautification program was a joy, not only to the students and faculty, but to the whole community. Dorland-Bell grounds were especially attractive at graduation time with the abundance of dark purple iris and other perennials blooming against a background of evergreens. The green expanse of lawn contributed greatly to the picture and was always well-tended (with hand-powered, reel-type, push mowers which had grass catchers, according to former student Frank R. Brown. The grass was thriftily fed to the cows.)

The outside did not receive all the attention, however. Miss Shafer also wrote in her 1920 letter that, "Right now a plasterer is here replacing two ceilings which decided to fall this year, and a paper hanger is freshening a few rooms."

Nor did aesthetics overwhelm safety in Miss Lucy's eye. Another improvement in the form of steel fire escapes was added to the dormitory's outer walls. The superintendent's great concern about burning buildings was "such that for years she has herself made the tour of every building each night. . . ," observed Danforth in her biographical sketch.

Creating increases in the overall inventory at Dorland-Bell were two unrelated events occurring during this period. In 1919 the Board pronounced "unfit"the building at Mossop Memorial School in Huntsville, Tennessee. As that school closed, its provisions and livestock were transferred to Dorland. Then on June 12, 1920, Julia Phillips deeded her home, Breezy Crest, and the Bird Cage cottage to the school. The latter would continue in use as a faculty home, but it was Miss Phillips' wish that Breezy Crest be converted into a teaching hospital for Dorland pupils. When this became a reality, a trained nurse, Myrtle Umdenstock, was also added to the staff. Funding for the equipment and nurse's salary apparently came from the Board's medical department.

A factor influencing the acquisition of this first hospital for Hot Springs (townspeople used it, too) was the earlier opening of the Presbyterian hospital at White Rock. Dorland's sister mission had secured, as early as 1914, a doctor, George H. Packard, and had made immediate plans for a hospital on Laurel. This dream of Presbyterian missionary Frances Goodrich, who had been an ardent worker in the Laurel field since 1897, began to materialize in 1916 when land was given for the hospital. In May, 1919 the completed twenty-bed unit received its first patient. (It also provided Madison County with its first hospital.)

Financing did not come easy to the White Rock workers either. Many times between the years 1914 and 1919 they had to use make-shift equipment and facilities. One such occasion, considered to be the foundation for the Laurel hospital, was the following case described in a pamphlet published by the Board of National Missions:

> In a small frame house next to the Post Office the neighbors gathered to watch Dr. Packard perform a surgical operation upon an old Civil War veteran

> of seventy who lay dying. He was a member of a prominent family and there was widespread interest in his illness. Few, if any, saw any chance for his life, and the doctor prayed as he got into position the gas light borrowed from the church from which he had also borrowed the minister [W. E. Finley] to give the ether. Skillfully, he extracted the diseased appendix and stayed beside the bed until the patient was out of danger. This case was the cornerstone for the hospital, because it established confidence in the doctor up and down the mountainside.

The opening of the Laurel hospital fueled the long-time desire of Julia Phillips to start a hospital at Dorland; hence her gift of Breezy Crest, just a year later, for the purpose.

Within twelve months negotiations were started for the purchase of yet more acreage at Dorland-Bell. Finalized in March 1922 was the addition of two hundred acres to the Willows farmstead. An available purchase record of one hundred of those shows the "consideration" to have been $2,100. A cottage on the new property, located across the highway from the dormitory road, was remodeled into a home for the farm superintendent and named "Dingle-in-the-Dell."

A reservoir was built on the steep mountain above the "Dingle" to solve the recurrent water problem at the Willows. Pure water was piped down the mountain two miles to the farm below. The project was paid for by an appropriation from the Board of $3,400. Mr. Watkins, the farm superintendent, and the boys dug the long trench and laid the pipe to the dormitory. Prior to this, the water had come from a shallow well and handpump with a copper storage tank for the dormitory. There had never been enough water, nor inside toilets, until this new waterline was connected. The teachers' bathroom was the first installed. It was in the summertime and Eugenia Lollar Elliott, a former student, recalled the details in 1985: "We all went to the Willows and had a big celebration and dinner. Miss Maud P. Linney, cottage matron, wrote a poem called, "Little Drops of Water" and Miss Lord, music teacher, wrote a song to the tune of "Polly Wolly Doodle." A lot of the town people were there, also." It was a time of enjoyment and thanksgiving.

Now that the Willows boasted a new road, additional acreage, and improved water system, it appeared that the Board was ready to fulfill, at last, Miss Shafer's dream of a new boys' dormitory. According to a 1922 article in the Asheville *Citizen*, a large building program was being planned by the Board of Missions of the Presbyterian Church, U.S.A., which would involve many thousands of dollars at its three Western North Carolina schools — Dorland-Bell, Farm School and the Asheville Normal. The *Citizen* quoted Mrs. Fred S. Bennett, President of the Woman's Board of Home Missions as saying, "At the former, the 1923-24 building program contemplates the erection of an entirely new dormitory for boys, to take the place of the Willows. . . ." The modern dormitory would house sixty boys, while keeping the farm intact and using the old dormitory for the farm superintendent's residence. With the new road to the Willows, transportation would be greatly facilitated and trucks could be used to haul supplies and to take students to school and back. About these plans, however, the article stated that, "Mrs. Bennett was careful to point out that they were naturally subject to the action of the General Assembly." And so it now seems that the Presbyterian Church's highest governing body vetoed the proposed Dorland-Bell expansion or else there was insufficient funding, because the new dormitory was never built. The latter reason is indicated in a 1922 copy of *Home Mission Monthly*, wherein Miss Shafer had called on former pupils to assume the upkeep of Phillips Hall classroom building, "now that the school appropriation is cut to the last limit."

While Shafer must have been disappointed, to say the least, at the Assembly's decision, she nevertheless moved on in her efforts to keep the wolf from the door and to make necessary repairs and improvements. "Large gifts delight us," she wrote to the alumni, "but small ones are no less appreciated. Send what you can as a token of your love and gratitude to Miss Phillips and the cause to which she gave such untiring energy and constant devotion." (Responses to the appeal made possible much-needed improvements to the 1909 classroom building.) While Phillips had struggled to pay for the "building-up" of accommodations and equipment, Shafer struggled to pay for the "keeping-up" of the same. Hence, Shafer's impressive inventories required "solicitations" in her modern age just as Phillips' had in the Victorian age.

Moreover, the school still provided scholarships and assistance to students whose parents suffered hardships. Although the situation had improved since Julia Phillips rode horseback around the countryside "peddling" education, it was far from adequate. Poverty and lack of roads and vehicles continued to be a hindrance to many families. In Maud Karpeles' book, *Cecil Sharp*, she noted the observations of the English ballad collector when he visited Madison County and Hot Springs in 1916:

"The people were mostly unlettered and had no money. . . . Owing to the absence of roads there were no markets, and so there was no inducement for the people to produce more than they needed for their own requirements, and that was extremely little."

Thus Miss Shafer continued to call on her Northern "connections," explaining the lack of roads and transportation affecting even second generation students. Examples appeared as late as 1920 in a letter from Shafer to Northerners whom she was entreating to contribute.

> This fall a father with his two girls walked across the mountains to a railroad station about six miles from Hot Springs, bringing them to school. When he reached here he told us all the education he had, he received right here. He said he knew of nothing greater he could do for his children than to give them the same chance that had been given to him. Another man came for twenty

> miles in a farm wagon over rough roads bringing his two daughters who had never before seen a railway train. They are bright, happy, interesting girls of thirteen and fifteen years of age. He, too, had been at Dorland years ago and he would not at any price part with what he had learned then. . . . Yes, we have many pupils of the second generation.

As the successive poverty continued, so did Dorland's need to help pupils earn their tuition through summer work. Douglas Smith was one who worked his own way. "I stayed at the Willows all the time," said Smith, "working on the farm and dairy — sawing wood, repairing fences, milking cows, etc. It was my home for practical purposes from November 1918 to June 1924. I was an orphan, so to speak."

Eugenia and Elizabeth Lollar, other students, came from a farm family of twelve children, near Rutherfordton, N.C. Their parents sent the older two girls to Dorland one year and sent two more daughters the next. "I remember that we arrived late — two weeks before Hallowe'en — because we had to help with the harvest before we left home," said Eugenia. In the spring, after commencement, the Lollars would go home for a brief "vacation" to hoe the cotton, then return to Dorland to spend the rest of the summer working out their expenses by doing mending, cleaning, canning and a myriad of other jobs.

So even though students no longer enrolled in school simply to get a square meal, there continued to be those who needed a lot of financial help. And it almost seemed that the physical side of the ledger required the most of Shafer's attention. She did not, however, forget the balancing spiritual side so evident in a letter she wrote to a society of Northern church members:

> As I recall my occasional letters to you, I wonder if I haven't fed you with the acquiring of buildings and equipment and progress in a material way, and given you only a taste here and there of the real miracles that are going on right before our very eyes in the building up of character and transformation of lives. It is highly important that our large families be housed and fed and provided with suitable things with which to work, but there is something far bigger in making a Christian school, and that is the spirit of the institution — the trend of mind and heart in the teachers and student body which creates a wholesome atmosphere in which lives will look up and grow. □

A TIME TO KEEP: 1914-1923

Faithfully Yours

Shafer Resigns

Lucy Shafer's accomplishments in her "keeping" of Dorland-Bell were brought to the national attention of Presbyterians in 1920 when the Board awarded her its twenty-five year service pin. This presentation, made to all mission workers upon reaching a quarter-century of employment, was given at the same time to Ella Herron, Willows' matron. Miss Shafer had been employed by the Board for twenty-seven years and Miss Herron, for thirty years.

The award itself was described in the December tenth issue of the Asheville *Citizen* newspaper, as follows: "The pin is the seal of the Presbyterian Woman's Board of Home Missions, in blue enamel, surrounded by a rim of plain gold in which is engraved the year the missionary entered the work and the year of awarding of the pin. On the reverse side is engraved the name of the missionary and the number of years in service."

At the time of this citation Lucy Shafer's "rising career" at Dorland-Bell had crested. During the next two years, although she was still making contributions, the health of the hitherto "super-woman" unfortunately began to fail. And while she had been a strict disciplinarian in the past, the students noticed that she was becoming unreasonable. For instance, they were not allowed to walk around campus beyond the immediate area of the buildings. Lena Purkey, a former pupil, remembered that the principal, "went about twisting her hands, and was a terribly nervous person." Others recalled that Miss Sidebotham would sometimes take over for the superior, apologizing to the students that Miss Shafer was unwell. Finally, Lucy Shafer must have felt her health was interfering with her usual fine execution of duties, so of her own volition, she tendered her resignation.

In August 1923 the following announcement appeared in the *Home Mission Monthly*:

> Miss Lucy Shafer, who as superintendent of Dorland-Bell School, has done notable work in our southern mountains, has resigned that position, having long felt the need of protracted rest from the arduous duties of that office as she has filled it, constantly advancing the school and its equipment, until it is one of the finest pieces of work of the Woman's Board. . . .

Lucy Shafer had had few interests in her life other than her mission work, and she, no doubt, was over-zealous in her management of the complex boarding school operation. In her last published letter (November, 1920) to the school's contributors, she mentioned a few of the day-to-day problems with which she had to cope in caring for the one hunded forty boys and girls: "It's a fine company and a look into their happy, expectant faces is enough to make one ashamed of ever getting a bit discouraged even when the plumbing goes bad, boilers act up, electricity goes off, fire box of range gives out, work presses hard on account of shortage of teachers, besides the thousand and one other things that can and do happen in a large plant like this, with so many varied interests and with the work done for the most part by inexperienced young people."

She wrote on, though, depicting more-rewarding experiences with some Dorland graduates who lived in Hot Springs and had made fine citizens and also of one who had returned to campus to visit just that day. The latter had reached impressive goals after a most humble beginning at Dorland. Shafer's closing paragraph made a fitting summary of her feeling about her eighteen years in Hot Springs: "And so in this wonderful work of training lives for usefulness and Christian service, it is our privilege to have a part, and those who have in any way helped the cause along, may truly say, 'In this we have been co-laborers with Him'. Faithfully Yours, Lucy M. Shafer." ☐

Miss Lucy Shafer

Caroline B. Pond, 1924

Miss Susan Schock c. 1927

A TIME OF PEACE: 1923-1927

Note of Jubilance

Hadley Arrives

"A jubilant note for the future. . . is struck in the coming of Mr. and Mrs. Hadley, and the promise of their rare influence in directing the lives of girls and boys of this school." This was the message in the May, 1923, monthly publication of the Woman's Board of Home Missions.

The Reverend Lindsay S. B. Hadley had come to Hot Springs a few months before to serve jointly as pastor of Dorland Memorial Church and student pastor of Dorland-Bell School. This, according to the magazine, would form a new bond between home and foreign missions. From 1914-1920, Mr. and Mrs. Hadley had served the China mission field in Peking. Brought home due to illness, but then fully recovered, they decided it would not be wise for them to return to the Orient. So, "What is loss to one field is pure gain to another," stated the article of the Hadleys' coming to Dorland.

Lindsay Stillwell Backus Hadley and Mary Wheeler Humphrey were both born in New York — Seneca Falls and Staten Island, respectively — and both attended college in Massachusetts. Lindsay finished Williams College at Williamstown in 1905 and Mary graduated in 1913 from Wellesley College at Boston. After college, Lindsay returned to his native state for seminary at Auburn Theological. Following his graduation and ordination in 1908, he pastored New York churches until 1914. That year, after a six-week courtship, he and Mary were married in Glens Falls, just before leaving for China. At the time, Mary's mother, Mrs. George Scranton Humphrey, was a member of the Woman's Board of Home Missions. The *Home Mission Monthly* editors remembered well "how proudly, but sadly, she surrendered her daughter [and only remaining child] to a task on the other side of the world."

Of their reaching Madison County, the magazine commented, "Mr. and Mrs. Hadley eagerly begin their new work, believing that the gospel of love wins, whether in China or North Carolina."

The Hadleys arrived in Hot Springs by way of their Buick automobile in the company of their two sons, Humphrey and Carmer, ages six and four. Also traveling with them was their Canadian-born nurse, Miss Anne McGregor, who was taking Miss Umdenstock's place as resident nurse on the staff of Dorland-Bell.

The Walnut Street manse, just beyond Boydston Cottage, was the Hadley's "new" home — a rather old, seven-room house. Kitchen, diningroom, livingroom and study were downstairs with three bedrooms upstairs. One of the Dorland girls who helped with the moving, Eugenia Lollar (Elliott), supplied the details in a 1986 interview. "Their large brass beds had to be cleaned of flood water damage from somewhere before. And there were many, many books which had to be catalogued and shelved — leather bound Shakespeare volumes and other classics. They had lovely Dresden china and sterling silver and fine Oriental rugs." These were rather elegant trappings for poor missionaries, but Mary Hadley had been born of well-to-do parents and she had most likely received a handsome dowry and lavish wedding gifts at their large wedding. (Her father, George S. Humphrey, was a distinguished engineer and bank executive of honorable colonial ancestry, who, in addition to membership in numerous professional and civic groups was an active and prominent layman of his church in the New York area, having represented his Presbytery in both the Synod and General Assembly.)

Reverend Hadley had just settled into his new job when Lucy Shafer resigned and the Board asked him to fill the position of superintendent. When Emily Sidebotham left, too, Mrs. Hadley was asked to take the principal's job. *Home Mission Monthly* reported that "Dorland-Bell will feel the loss of these two strong leaders, but will nevertheless rejoice that they are to have well-earned rest. Mr. Lindsay Hadley, who, as announced in these pages a few months ago went to this school as student pastor, succeeds Miss Shafer as superintendent, while Mrs. Hadley follows Miss Sidebotham as principal. It is most fortunate that these two young people, with experience as missionaries under the Board of Foreign Missions, should be available for these important posts."

Yes, Mrs. Hadley's school teaching and other China experiences, plus her college background (she was president of Wellesley's student government her senior year) would be helpful to her at Dorland-Bell, although she would only do substitute teaching there. The duties of principal were mainly administrative. She would, however, give lectures on the Orient which would be both interesting and educational to the students. (One girl remembered, also, that the Hadleys' fluency in the Chinese language enabled the couple to converse privately, sometimes, in the presence of students.)

Mr. Hadley, working in the Appalachians, would likewise find *his* Chinese experiences to be a boon. A bit about them has been preserved in the Williams College *Decennial Record* from Hadley's own pen, dated August 8, 1915:

> Dear Friends,
>
> A year in China is an experience worth having — if we could really tell you all about it I am sure we should have enough of you starting for Peking to make quite a colony. Most of the year has been spent in language study except for a day now and then when we went up to a temple fair or a country town market day to see if the funny sounds we were learning to make really meant anything. We were really surprised every time to find out that people understood what we meant. . . . One thing has resulted from playing football

> and games with the boys and that is, that I am becoming known, so that as we ride our wheels [motorcycles] to school or about the city we often hear a boy's voice sing out, 'Ho mu shih', which is our Chinese name 'Pastor Harmony'. L.S.B.H. [a most appropriate name in any language for Lindsay Hadley, who brought his peace and harmony with him eight years later to Dorland-Bell.]

The new superintendent was tremendously well liked by the Dorland students and people of Hot Springs. Alumna Alene Burgin (Izlar) remembered him well. "He was tall and handsome, with an impish grin and great personality. He was so friendly and outgoing — an extrovert; and everyone loved him." Mr. Hadley introduced a more modern and lenient approach to discipline, which caused a bit of head shaking among the older teachers. He allowed more mixing of the sexes, which, of course, delighted the boys and girls. "He humanized the place," reminisced Eugenia Elliott, "and he was so *kind* to everyone. You never met him in the hallway or on the grounds that he didn't stop and talk for a minute. His years were the very best times at Dorland. There were lots of socials, too, when he was there." Once, on his birthday, he took all the girls to town and bought each one ice cream, which they thought was "the most wonderful thing ever done for them." Every Friday night he and Mrs. Hadley would invite a few of the boys and girls to a dinner party at the manse. (Girls could invite a boy of their own choosing!) After dinner they would sit on floor cushions in front of the two fireplaces and roast marshamallows — the students loved it!

Their hostess and principal, Mary Humphrey Hadley, was a peacemaker, too, and the perfect helpmeet to "Pastor Harmony." Former students remembered her as cooler and more reserved than her husband, but still, "lots of fun." While the life of a missionary was a far cry from the circumstances of her "silver-spoon" birth, she would do whatever "work of her hands" the job demanded . (She did not, however, like housework, as recalled by Eugenia Lollar Elliott.) And in future years, a Puerto Rican mission assignment would find her baking three to five pies, daily, two hundred cookies, weekly, as well as other "homey" items for a servicemen's Presbyterian Fellowship House. Her personal conviction to peace in the fall of 1941 would turn to irony a year later, when her first-born, Lt. Humphrey Hadley, was declared "Missing in Action" and later, dead. Just preceding the tragedy, her words to the Wellesley alumnae had been:

> For myself, I belong to the little minority in believing that the only way to overcome this horror of brutality of our present world is, not by more physical force, no matter how skillful, but by the power of the Inward Spirit, which is the strongest strength of all. Two thousand years ago that idea was too astonishing to gain credence, that Love and Kindness and Gentleness are stronger than chariots and arms, and we are still unwilling to try that Way — although through the centuries wars have been piling up hatred and more wars. If it should come to that actual point of being 'faced by the Enemy,' I'm not sure I could stand

> firm — for everyday I fall short of my Ideal in a dozen ways. But I'd hope and pray for renewing strength; just as when two little boys of five give each other black eyes, I'd try to help them to a better way.

This letter excerpt reiterated the high ideals, deep faith, and strength of character exhibited by Mrs. Hadley in her job at Dorland-Bell where she shared and reinforced the work of her husband in the early 1920's.

And her husband's work, during that first year, continued to endear him to Dorland pupils. Mr. Hadley believed in talking over problems of deportment, instead of simply meting out punishment. Once when some girls used match smoke to set off the school's fire alarm, the teachers put them in confinement, but Mr. Hadley released them after "discussing the matter." He then called for their apology to the rest of the student body in chapel next morning. It was the opinion of fellow students that Miss Shafer would have sent the pranksters home, with no questions asked.

Rev. Hadley also improved the quality of outdoor activities at Dorland-Bell. Through the execution of earlier plans made by Shafer, the first playground and equipment were installed on the school grounds — swings, basketball, volleyball, and new garden seats. Much of the apparatus was made "by the boys from trees out of our own woods," said Hadley. The boys at the Willows had had swings and even a ferris wheel before — all of their own construction; but the only space for girls' physical education, hitherto, had been in the basement of Phillips Hall. The pupils were indeed grateful to Mr. Hadley.

As church pastor, Lindsay Hadley was no less exceptional. He organized activities to include both community and students. One favorite was an old-fashioned Spelling Bee, in which elderly Jane Hicks Gentry, good neighbor to Dorland, participated with her syllabic, Blue Back Speller-style. (She was remembered as being a "real speller.") Rev. Hadley's sermons, also, were outstanding, appealing to students and adults alike. They were always to the point, never rambling, and generously illustrated with anecdotes. A long-time church goer, Eugenia Elliott, said in 1985 that he had preached "the best sermons I have ever heard anywhere in time since."

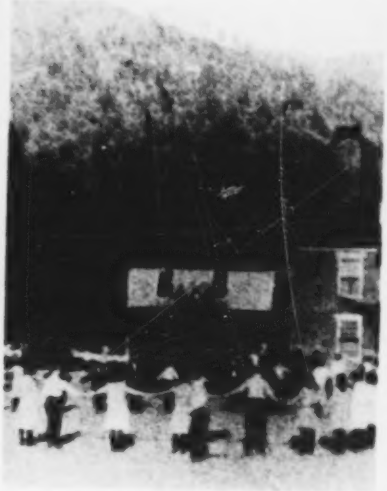
Moreover, community relations were important to Mr. Hadley, too. During his term, the combined efforts of Dorland and the villagers procured a piano for the new public school with an additional one hundred dollars raised, at the same time, toward a new piano for Dorland Memorial Church. Another community project of Dorland-Bell's was the showing of moving pictures at the new public school. The machine and the securing of films were under Dorland supervision, while the town provided the auditorium. Hattie Tweed Teague, former Dorland student, reminisced, "We used to have such fun walking up to the high school and back, at night, to see the movies — silent movies, they were — and they were free!"

Toward even better relations a Board of Trustees from the town of Hot Springs was initiated by Hadley to serve Dorland-Bell. Mr. G. C. Buquo and Mr. Warren Davis have been remembered as two members of this advisory panel. Hadley's many friends and associates in the community would be a great asset when disaster ended the year which had started on such a "jubilant" note.

But for the present days, it was truly a time of peace. The country had recovered from World War One, but had not "crashed;" World War Two was not yet visible on the horizon; and Pastor Harmony had brought warmth and understanding to Dorland-Bell. ☐

"Ferris wheel at the Willows" ca. 1923.

Rev. Lindsay S. B. Hadley, Mrs. Hadley, Humphrey, Carmer, and baby Caroline, 1925.



"Social at the Willows"

A TIME OF PEACE: 1923-1927

A Lake At Dorland

Manse Fire

When the Dorland manse caught fire, it was the coldest holiday season ever recorded in Hot Springs. Reverend and Mrs. Hadley were not at home at the time, having gone to New York for Christmas vacation. The year 1924 was just appearing when thermometers plummeted; strong accompanying winds made it even colder.

Earlier in the year, Mr. Hadley had installed a kerosene "burner" in the manse kitchen, providing heat, somewhat centrally, to the rest of the house. Mr. Ramsey, the grounds superintendent, and his wife, were house-sitting for the Hadleys, and had, due to the extreme temperature, turned the "burner" as high as it would go. The house fire seemed to have started in the attic, but later, no one could be sure.

Community volunteers, fighting against terrible odds, were able to keep the flames from Boydston Cottage, which was only a few yards away, and from other nearby houses. The city water froze in the hoses and the hoses froze to the firemen's hands in the sub-zero temperatures. Terrific wind fed the flames until almost midnight before they were contained (the fire had been detected in the early evening).

The whole town labored to save the Hadley's furniture and clothing, but most was burned or badly damaged.

The bitter cold night was well-remembered by former student Eugenia Lollar Elliott. She was living in McCormick practice cottage — another drafty old structure. It was so cold there the girls had huddled around the fireplace because the furnaces were frozen and inoperable. They could see the flames and activity down on Walnut Street but Mrs. Evans, the matron, would not allow them to go, fearing they would "catch their deaths" from exposure. Finally, when they went to bed the students slept in their coats and even pulled the rugs from the floor for extra cover.

The next morning there was a huge frozen lake at the back of the manse where the water from the firehoses had collected. The pupils ice skated on it for two weeks or more and used it to make ice cream several times.

The Hadleys' salvaged furnishings had been carried, temporarily, across the street to Rev. Doyle's unoccupied house (later known as the Lippard home). In the afternoons following school, some of the students sorted and cleaned the items and hung things to dry. They worked especially with the books which had escaped the fire but not the water. Many dishes had been broken when the roof fell in over the kitchen; the girls picked through the rubble to find any usable china, packing it for safe-keeping until the Hadleys could return. It was hoped that melted silverware could be re-forged.

The manse was considered a total loss, so the Hadleys, upon their return, moved into Breezy Crest, the hospital, until more suitable quarters could be found.

Fortunately, Lindsay Hadley was "made of the stuff" to withstand the loss of material belongings. He was exceedingly grateful that no lives were lost, just as Julia Phillips had been following the fire of 1909.

He allowed no personal inconveniences to interfere with the smoothness of the school's operations. And in just a few months, ironically, Dorland-Bell would be giving thanks for a brand-new building in its midst. □

Class of 1924: Back Row—Hattie Carter, Edgar Elam, Woodward Ramsey, Edna Brown, Paul Shelton, Evelyn Redmon, Mary Coates, John Chancellor, Lois Brown. Second Row—Miss Towne, Eugenia Lollar, Douglas Smith, Lois Kite, Paul Andrews, Elizabeth Lollar. Front Row—Linnie Maner, Linda Freeman, Jeanette Kelly, Kenneth Ownbey.

Class of 1925: Front Row—Homer Griffith, Dorothy Ramsey, Blanche Elam, Irene Williams, Annie Lollar, Nora Frisby, Thelma Huskins, Tina Dockery, Gertrude Goforth, Nell Renner, Nellie Logan. Back Row-Mamie Rice, Lockie Rice, Daisy Hamrick, Ruth Boone, Kathleen Maner, Hoy Cuthbertson, Carrie Rose, Helen Banks, Gertha Stockton, Myrtie Blankenship, Gordon Roberts.

A TIME OF PEACE: 1923-1927

Halcyon Days

Washburn Built

"The outstanding addition to the campus this year has been the Frank Sherman Washburn Memorial practice cottage," wrote Superintendent Hadley in his 1925 report to the Board of Missions.

The cottage was located on the last-purchased lot at the corner of Walnut and Bridge Streets (site of the former Sowers home). Two-storied, with white clapboard siding, it featured eight rooms, two baths, a large basement and a back porch. On the main floor were livingroom, dining room, kitchen and sunparlor, all branching from the front entrance hall. The upstairs contained two "four-girl" bedrooms and one "two-girl" bedroom with another room for the housemother. Also upstairs were two large bathrooms, side-by-side. Fully equipped with modern kitchen and tasteful furnishings, the house was a model for the apprenticing homemakers. "It was so pretty and nice," recalled former student Hattie Tweed Teague, "just like a real home, and we loved it."

The new cottage would serve as incentive to the "peanuts" (younger girls), since it would be occupied by seniors only. As in the older practice cottages, the girls, in groups of ten, rotated during the year, learning household management by actual performance, under the guidance of a housemother.

Mrs. Frank S. Washburn of Rye, New York, gave the building in memory of her husband, who died in 1922. Mr. Washburn had been an engineer and manufacturer with diverse successful business interests, best known as co-founder and president for thirteen years of the American Cyanamid Corporation. He had also been a true and faithful member of the Presbyterian Church of Rye.

Dedication of this newest Dorland building was held October 13, 1924, on the front lawn of the cottage. The landscaping was only finished a few days before by the boys from the Willows. They had transplanted evergreens from the mountains, accenting the house against the autumn colors of the campus. *Women and Missions* publication stated, "On the morning of the dedication itself, they (the boys) had set out a whole hedge of blossoming dahlia plants so that at the time of the services they were as fresh as if they had been planted there as bulbs." Chairs were brought from the diningroom and placed on either side of Washburn's front steps for guests and faculty. The students sat in a large half circle on the lawn facing the speakers.

From New York had come the First Vice President of the Board of National

Missions, Mrs. Fred S. Bennett, who presented the dedicatory address. The scripture and dedicatory prayer were given by Dr. Woodward E. Finley, trustee of the Stanley McCormick School at Burnsville. Accepting the building for the Board of National Missions was Mary A. Steer of the Division of Schools and Hospitals. Dorland-Bell's superintendent, Rev. Lindsay S. B. Hadley, presented the building for service to Miss Steer. A brief history of Dorland-Bell was given by Dorothy Ramsey, the youngest girl in the senior class.

This cottage, which cost $11,000, would allow room for more boarders and make a suitable place for entertaining missionaries and other out of town visitors. It also enabled the school to tear down McCormick Cottage Number One, which Mrs. Cyrus McCormick had fitted-up over a decade before. (It was an old building, even then.)

Washburn Memorial Cottage would be the final building erected on the campus of Dorland-Bell; the school was probably in its zenith in 1924. The enrollment of one hundred thirty girls and forty boys would never be as high again, nor would property holdings be as large.

Few people, if any, could predict the changes ahead for Dorland-Bell. But the next two years, at least, during the Hadley administration, continued to be halcyon days. □

Campus view including Washburn on right.

A TIME OF PEACE: 1923-1927

Trivial and Tranquil

Regular Schedule

Lindsay S. B. Hadley, popular new superintendent at Dorland-Bell, continued to guide the school through its normal routine with few changes in course.

Other personnel also did their share in smoothing the way. Miss Annette Schafer came from New York to be the efficient school secretary and would remain for over a decade; Miss Carrie Pond had, in 1922, returned to her teaching position at Dorland following a leave of absence; a tenured favorite in charge of eighth grade was Miss Lena Towne; and Mr. James Raleigh from Wisconsin joined the staff as grounds supervisor — a job, which would, through the years, run the gamut of stoking the furnaces to teaching manual arts.

Miss Onita Klingelhoefer from Pennsylvania was appointed principal at the start of the 1925-26 school year and Mrs. Hadley became assistant superintendent. (A third child, Caroline Scranton, had been born to the Hadley's in the spring of 1924, requiring more of the mother's time.)

One change, however, was the cessation of applications from local students. Next door to Rev. Jackson's former home overlooking the town, a new public school was being planned and the Board felt that the county system had improved sufficiently to meet the needs of Hot Springs. Day pupils who were already enrolled at Dorland were given the option of finishing or transferring, but new applications were accepted only from mountain children who could not attend a public school. While this action seemed to constitute a policy change at Dorland-Bell, it did not conflict with the principle of the Woman's Board of Missions which was to cooperate, but not compete, with public schools. So, once again, in Madison County, a seed of separation had been sown between the church and the people.

Another slight difference in routine was recalled by former student Major Freeman. The farm boys were allowed to join the girls for the noon meal cooked at the school. Since the Willows' inception, the cold bag lunch, with its never-varying contents, had been carried up the railroad tracks two miles each day by each boy to be eaten in male solitude in the basement of Phillips Hall. The boys, of course, relished the improvement in both food and company.

A particularly exciting change, which Rev. Hadley, no doubt, had suggested, was the gift from a "staunch friend" of a new electric power engine for the farm. In the *National Board Minutes*, Hadley reported, "Oil lamps no longer endanger the ancient dormitory, and all indoor farm work is greatly facilitated by reliable lighting." (Cooking and water heating were still done by coal range.)

Except for these few variations, the school's overall picture remained the same, with Dorland-Bell's still being the only co-educational boarding school conducted by the Presbyterians in the Southern Mountains. Hadley reported, as had his predecessors, that the majority of Dorland graduates completed their education at the Asheville Normal for girls or the Asheville Farm School for boys. Besides their regular eight grades of school subjects, the Dorland girls had intensive practical studies in health, sanitation, and simple nursing taught by the resident nurse. They also learned food management, cooking, cleaning, laundrying and household budget-making in the four practice cottages and domestic science lab.

Saturdays were still workdays for all on the two campuses, with the kitchens being the busiest places. Sinks, tables, and floors were scrubbed and polished after the weekend's food preparation; while sweeping, dusting, and the like took place in the rest of the buildings, too. Some pupils had outdoor chores such as pulling weeds from walks and driveways, cutting grass and hoeing the potato patch or vegetable gardens. At the farm, boys cut corn and hauled it to the barn where the tractor ran the ensilage cutter, filling the silos with the winter's stock feed. In the course of the day, when students met, a common question could be overheard, "Where are you?", and the various answers: "I'm on the milk gang," "I'm washing pans," or "I'm on the hall [a cleaning job]." These chores were demanding and difficult in many ways, but as Mr. Hadley wrote, " . . . You should see the boys and girls go smilingly about their tasks; it sends one back to his own work with new enthusiasm."

Of the complete school program, Mr. Hadley reported to the Board: "We try to emphasize unceasingly the fact that education means doing one's best for one's self and others, without anyone's standing over to watch. And many of the girls and boys have caught the spirit of it."

The summer routine was a little different for the Hadley family since they moved to the Willows to give vacation to farm personnel. This proximity created in Lindsay Hadley a genuine interest in the mountain boys' welfare which was manifest in the following annual report: "Numerous evidences lately of good spirit have encouraged us; the boys have shown a fine sense of responsibility. A few days ago they themselves brought to conclusion an anti-tobacco campaign which has been carried on for several weeks. A few of our best older boys and many of the 'Peanuts,' as the little ones style themselves, have been sneaking off behind the barn to indulge in the forbidden luxury of at least a chew." Determined to put an end to these obnoxious practices, the boys of their own volition organized a "Clean Up Club."

This innovation insisted upon "clean language" and "clean habits." Acting as a student council, the older members, along with the farm superintendent, also dealt with a "serious matter of mistreatment of the stock by some of the younger ones."

Another original idea of Hadley's was the organization of a small marketing business for the boys. As he described it to the New York sponsors, "The Chicken Club is our newest enterprise. Each boy who takes part has ten chicks to raise under supervision. During summer vacation these will be taken home and next fall when the school opens will be bought by the school at market price. A prize of ten dollars is offered for the best fowls." This was a welcome opportunity for youngsters who had little chance to earn "pocket change." (Some of the older boys had been allowed to work at Buquo's Lime Plant, but this was stopped when one was injured.)

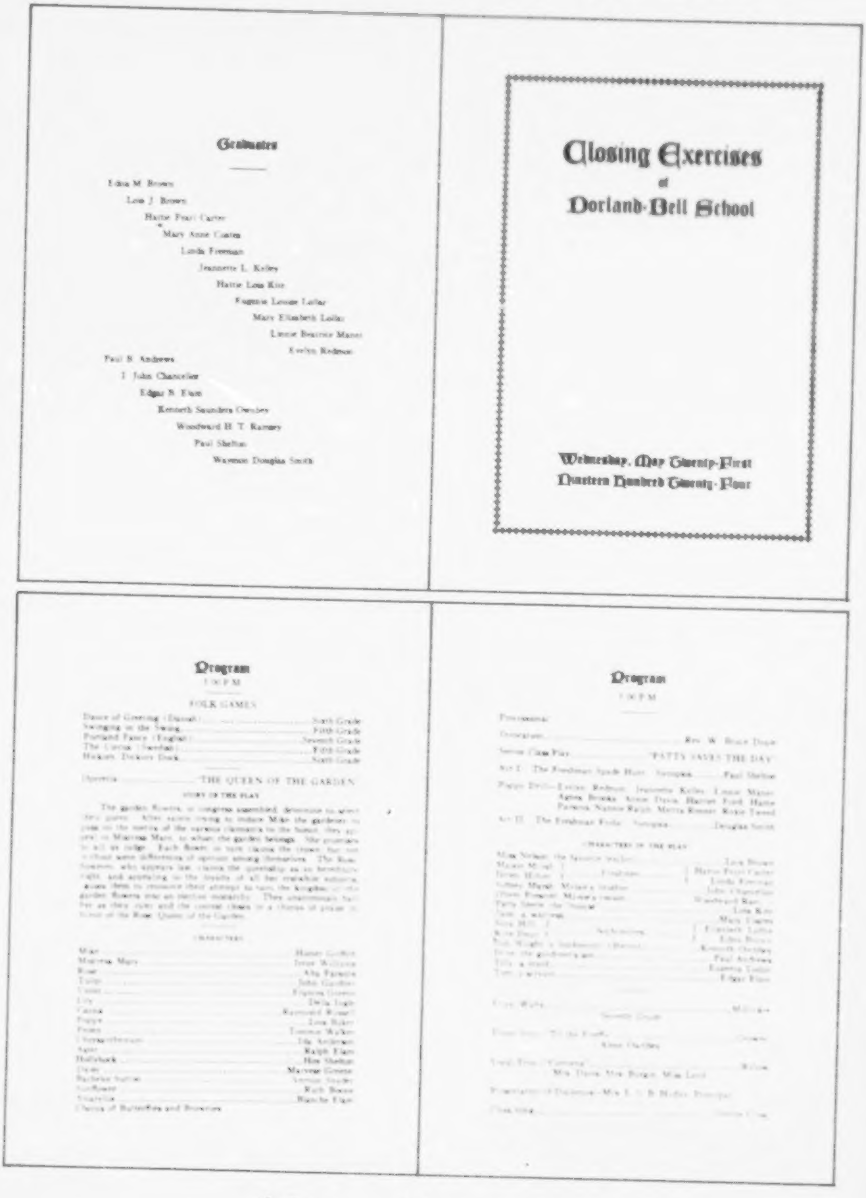
Even with money's being so scarce, Dorland students and Dorland Memorial Church members were inspired to contribute to a foreign mission drive conducted by Rev. Hadley. During the six-day campaign he spoke on world needs at the school's daily chapel programs and on Sunday he addressed the subject from the pulpit. "The response was enthusiastic," he wrote. The whole school took part in a Sacrificial Sunday Dinner, Armenian style. The complete menu, remembered Eugenia Lollar (Elliott), consisted of rice with bits of beef, and drinking water. The difference between the cost of the Armenian meal and the school's regular Sunday dinner was given to the mission offering. Nobody complained about the frugal repast, said Eugenia; at least, there had been plenty of the one dish.

Self-denial for the cause also included things besides food. Hadley reported that one girl gave pennies she had been saving for the whole school year. Boys worked extra chores and gave their earnings. "It was amazing what they could think of to give! The town members of our congregation gave liberally, too — one woman, the month's income on her eggs, one man, his tobacco money. Others found additional ways to contribute, and we were proud to send to the Mission Board from our church, over $600, every cent of which meant real consecration."

Hadley's talent for inspiring people seemed to permeate the whole school. Some Dorland girls were teaching the Beginner's and Primary classes at the Presbyterian Sunday School in the village and some of the boys started a Sabbath School in the afternoons at the little Methodist chapel near the Willows.

The Boys Committee at the farm continued to meet once a week with occasional additional meetings for special concerns. Their achievements were a source of pride to Lindsay Hadley since the students had originated the idea themselves and were constant in their participations. The Committee enforced the "laws" of the school and suggested ways of betterment. "The use of tobacco has been rigidly dealt with; bad language has been penalized; and general character is being faithfully built up," concluded Rev. Hadley.

Lindsay Hadley's ordinary routine had produced some extra-ordinary words about the youth of Dorland-Bell — responsible, enthusiastic, sacrificing, teaching — words reflecting growth and stability which would be tapped time and time again during their not-so-tranquil years ahead. ☐



Graduates

Edna M. Brown
Lois J. Brown
Hattie Pearl Carter
Mary Anne Coates
Linda Freeman
Jeannette L. Kelley
Hattie Lou Kite
Eugenia Louise Lollar
Mary Elizabeth Lollar
Linnie Beatrice Mauer
Evelyn Redmon
Paul S. Andrews
J. John Chancellor
Edgar B. Elam
Kenneth Saunders Ownbey
Woodward H. T. Ramsey
Paul Shelton
Wayman Douglas Smith

Closing Exercises
at
Dorland-Bell School

Wednesday, May Twenty-First
Nineteen Hundred Twenty-Four

Program

FOLK GAMES

Dance of Greeting (Danish) .... Sixth Grade
Swinging in the Swing .... Fifth Grade
Portland Fancy (English) .... Seventh Grade
The Circus (Swedish) .... Fifth Grade
Hickory Dickory Dock .... Sixth Grade

Operetta .... "THE QUEEN OF THE GARDEN"

STORY OF THE PLAY

CHARACTERS

Chorus of Butterflies and Brownies

Program

Processional

Senior Class Play .... "PATTY SAVES THE DAY"

CHARACTERS IN THE PLAY

BEST COPY AVAILABLE

A TIME OF PEACE: 1923-1927

The Fruit Of Her Hands

Death of Two Women

In June 1925, Lindsay Hadley's serene waters were rippled by the deaths of two women — Julia Phillips and Jane Gentry — each important in her own way to the history of Dorland-Bell School. The women were, in most respects, as different as North and South.

The one had been well-bred and educated in moneyed New York, a woman of position with a building named for her. Although she had no child of her own, she had influenced thousands of young people through her career.

The other had borne nine children, and raised, in addition, thirteen "relations." She had had her beginning in an Appalachian fastness which was a century behindhand; self-taught and self-disciplined, her bent and humble form was its own monument.

So unlike outwardly, these women had worshipped alike inwardly; for both, Death had no sting.

Julia E. Phillips died at her home in Oneonta, New York, on June 25th. Her accomplishments have been enumerated on previous pages. In 1914 Lucy Shafer paid fitting tribute when she wrote the following: "There are too many worthy finished products of the efforts of the school to speak of them all here, but mention must be made of one to whom these young people owe much for what they have become, because she made so many things possible through her unselfish life and consecrated ability, as well as by the high ideals presented through precept and example."

Even Miss Phillips' obituary had an eloquent sound: "The obsequies will take place from her late residence at 24 Grand Street, Monday at 1 p.m. Dr. J.C. Russell, pastor of the deceased, will officiate . . . and interment will take place in the family plot at Exeter."

Preceding Phillips to the grave by only twenty days was Jane Hicks Gentry of Hot Springs, widow of Jasper Newton Gentry. She had died on June fifth at her home, Sunnybank Inn, next door to the school. The funeral in Dorland Memorial Church was conducted by Rev. Hadley and Rev. Robert I. Gamon of Knoxville, a friend of the Gentrys and a regular campus visitor. Dorland teachers and summertime students walked in the funeral procession behind the coffin-laden, horse-drawn farm wagon, up the long mountain road to Oddfellows' cemetery. Eugenia Elliott, who was visiting the school then, was asked to help sing at the service as she had done in her school years, for vacation time greatly reduced the church choir. "I remember we sang one of Mrs. Gentry's favorites, 'Will There Be Any Stars in My Crown?' We were so shocked and sad to hear she had died," said Eugenia.

Jane's thirty-year association with Dorland school had started when, soon after coming to Hot Springs, Julia Phillips found the Gentry's cabin "way back in the sticks" on Meadow Fork. At Miss Phillips' urging Janie and Newt sent their oldest child to Dorland, and later moved to Hot Springs so that the others could attend. (They paid the tuition with apples, vegetables, or hand-woven coverlets made of yarn manufactured, from sheep to spinning-wheel, on their farm, then colored with walnut shells, poke berries or other findings of Nature.) And eight of the nine Gentry children stayed through graduation. One daughter, Maud, even returned to teach for two years at Dorland.

Mrs. Gentry was called "the mountain friend of Dorland" by the Presbyterian Board of Missions when it paid tribute to her through a leaflet printed just after her death. The story about Mrs. Gentry, entitled, "The Happiest Person I Ever Knew," was written by Irving Bacheller, well-known author, and had been previously published in a nationally-read magazine, *The American*. The leaflet introduction read, in part, "Mrs. Gentry's buoyant faith and happy personality, as pictured by Mr. Bacheller, have always been an inspiration to the Board's missionaries."

She had befriended Dorland in a multitude of ways, since the time her first children entered school there, eager to show her gratitude to the Presbyterians. For the Yankee educators she had been a rock to lean upon. If an emergency occurred in the kitchen or the laundry, she was willing to lend a hand. If the Northern missionaries needed the raveling of a Southern mountain mystery, she applied her age-old wisdom. If the teachers wanted a delicious mountain-style meal at reasonable cost, her inn's board was bountiful. When a chapel program or subject course needed a speaker, she was there in her forte, regaling the English ballads and stories of her heritage for which she was sought by collectors. (Dr. Alphonso Smith, noted educator and folklorist stated that she knew more folk songs than anyone in the world!) If times were blue and drear, with nothing going right, Jane Gentry was reliable as a lifter-of-spirits. When Dorland had out-of-town guests, Mrs. Gentry was often invited to dinner, bringing "life" to the party with her poise and wit. She had known three Dorland administrators well— Phillips, Shafer, and Hadley — and had been a neighbor to each.

Yes, Dorland-Bell School would feel the loss of Julia Phillips *and* Jane Gentry. Great courage, deep faith, and willingness to work had been qualities of both women. It seems that King Solomon had each of them in mind when he said, "Give her of the fruit of her hands; and let her own works praise her in the gates." □

A TIME OF PEACE: 1923-1927

Storms At Last

A Black Year

"One cannot fully realize the value of this school until the applications of new students come in during the summer, showing how many are sent through the influence of boys and girls graduated in years past." This statement was written for *Home Mission Monthly* by Lindsay S.B. Hadley in his quest to acquaint its readers with the work and worth of Dorland-Bell. He also told of a Dorland alumna who was then teaching in a remote mountain school near her homeplace. She had sent five of her most promising students in to Dorland-Bell because she wanted the "best" for them. "This is not easy," wrote Hadley, "for many parents are too poor to pay, and others too little interested. But she has written to friends all over the country and secured help."

This positive attitude and obvious enthusiasm of Hadley's made it difficult for the villagers and the school alike to understand the actions of the Board of National Missions during the Spring of 1926. Just when the school seemed to be at its peak and producing fine results, two devastating blows were dealt it: Mr. and Mrs. Hadley were being sent back to New York, and the Boys' Department of Dorland was being moved to Farm School at Swannanoa.

No premonition of these announcements had come to any of the students. So the boys were shocked, when suddenly at the end of the school year, they were given the option of transferring to the Asheville Farm School. Some never went to school again; others enrolled in small public schools which operated only a few months of the year; and several went to Swannanoa. *All* continued unhappily to question the move.

In a 1927 Board report there was a sketchy explanation of how this radical change had come about at Dorland. Unknown to most people was the fact that for some time a careful study had been going on of the boys' work, "as conducted under the Division of Schools and Hospitals in the Southern Mountains." The evaluation had pointed up projected needs of at least twenty-five more years for a "secondary school as part of the Board's missionary program in this area which should, first, emphasize vocational training for boys who would not go on to any institution of higher education and prepare them to return to their home communities as Christian citizens, who should lead in all movements for social betterment and be equipped to earn a living for their families, and, second, maintain State requirements so that no doors of opportunity for further training for life and service should be closed to its graduates."

Following this study the Board's decision was to consolidate Dorland-Bell's boys' department with Asheville Farm School for boys. Farm School's manual training shop was remodeled to house thirty younger Willows' boys, two new buildings were built, heating systems updated and other improvements made. The Board probably felt that the old Hot Springs dormitory was not worth added expenditures. (Ironically, the ante-bellum farmhouse was still occupied in its original state, to a large extent, sixty years later.) Money was voted, instead, to Swannanoa.

The community of Hot Springs as well as Dorland School must have resented the giving up of the Boys' Department even though Farm School held a special place in the hearts of both. (The Willows farm would still be owned and operated by Dorland-Bell.) The same type of relationship between Dorland-Bell and Asheville Normal had existed, also, between Dorland and Farm School, with all three having the same sponsor. If the Normal were considered a sister to Dorland-Bell then Farm School was the younger brother in the Presbyterian school family of Western North Carolina. There were even similarities in the development of Farm School and Dorland-Bell down through the years, but their foundings had differed at the outset. Dorland's beginning had been unplanned and almost casual, having no connection to the Presbyterian Board of Missions, while the birth of Asheville Farm School was a pre-meditated decision of the Board based on deliberate study.

As early as 1891 requests were being made by Asheville Home School and Dorland Institute girls for a boarding school for their brothers. Miss Elizabeth Williams, teacher at Farm School, wrote in her history of the school,

"Hi-Y Gospel Team" of Asheville Farm School, 1925. Dorland-Bell graduate Kenneth Ownbey Burgin who "went-on" to Farm School is second from left in front row (holding fedora).

"Early in the spring of 1893, after careful investigation . . . the Woman's Board of Home Missions of the Presbyterian Church, U.S.A. purchased a 420-acre farm, lying in the beautiful Swannanoa Valley, ten miles from Asheville." On November 30, 1894, the school opened with permission to take twenty-five boys. By Spring, scholarships had been paid for fifty boys. In 1902 the eight grades served 140 pupils and in 1919 the ninth grade was added. By 1924 there were twelve grades, even though the state only required eleven for a diploma.

From the very early years many Dorland male graduates had "gone on" to the higher school at Swannanoa; but despite the fine old relationship between Dorland-Bell and Farm School, there was a great loss suffered by Hot Springs when the Boys' Home ceased to function. The Dorland girls were bitter and missed the boys terribly. For the first time in forty years there were no male students at Old Dorland. It would take a good deal of adjusting by all, to the idea that Dorland-Bell was now a girls' school, exclusively.

And even more adjustment would be needed to say goodbye to the beloved Hadleys. Mary's and Lindsay's attitudes toward leaving Dorland-Bell have not been recorded, but they would certainly have been reluctant to sever the close ties made in their three years there. (Indeed, forty-five years later Mrs. Hadley was still corresponding with Hot Springs friends.) There is no doubt that the Hadley's term, though short, was intense and satisfying and lasting, furthering the goals of the Board.

Evidence had been shown earlier in Hadley's own observations of changes in the mountains concerning education. He noted that while poverty still existed and some parents continued to be disinterested in their children's education, the dreams of Luke Dorland, Julia Phillips, and Lucy Shafer were beginning to seem possible. There were not as many older pupils entering at primary level. More and more applicants had finished the first three grades in the improved public schools near their homes—schools often started by graduates of Dorland-Bell or Asheville Normal. "Four students, who registered here," said Hadley, "suddenly changed their minds and stayed at home when they heard their home school was to be taught by a Dorland girl, for they knew it would be well done."

Yes, Lindsay Stillwell Bacchus Hadley could point with pride to his own place in Dorland's history. As a result of his term, physically, the school had strength; mentally, it showed superiority; and emotionally, it had warmth and health. Spiritually—its most important development—the summary was presented by Hadley himself in his conclusive statement about Dorland-Bell:

> But more than work in schoolroom and kitchen, in garden and on farm, is the purpose of the school from its earliest days, to bring these boys and girls to Christ. Educated, it is true, but more than that—brought into such close touch with the spirit of Christ, through Bible teaching and daily life, that few, indeed, are the students who do not go forth with a fixed Christian purpose and spirit to bring the Master into the home and community back in the mountains. □

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A TIME TO EVERY PURPOSE: 1927-1942

Boom Town

A New Principal

The summer of 1926 found long faces at Dorland-Bell due to the absence of both the Hadleys and the farm boys, but the outlook was certainly bright for the town of Hot Springs. An article in the county newspaper on June twenty-fifth was headed "Hot Springs On a Boom." Mr. E.W. Grove, well-known Asheville entrepreneur, had purchased acreage for development on the northeast side of the river, plus a small parcel of the Willows on the west side. The article stated: "The prospect of a 250-room hotel on the mountain overlooking the town and a paved street or road leading up to the hotel is in itself encouraging, and especially so when we are assured that it is a certainty. . . . All these developments will necessitate the expenditure of a considerable sum of money, which will mean much to the people of Hot Springs and vicinity."

In order to get water to his hotel, just four days earlier, on June twenty-first, Mr. Grove had bought (through his agent W.R. Ellerson, husband of Dorland graduate Jean Garrett) a 3.07-acre tract of Bubbling Springs property from Dorland-Bell. Located not far from the boys' dormitory, it was a triangular plot edged by the Southern Railroad, the French Broad River, and Bubbling Springs Branch. Spring water would be piped under the river and forced up to the hotel. (The springs were said to "afford 437 gallons per minute.")

Besides the planned hotel, a company called Hot Springs Cabin Estates had located its office building in town and announced a tourist project of twenty-five log cabins, a dam and twenty-foot lake, with a hunting and fishing lodge. The article concluded that "The new stores, new school, and other buildings going up around Hot Springs indicate prosperity and progress of a desirable kind."

Only a few weeks earlier, in Flag Day ceremonies, a handsome bronze and natural-stone monument to Robert E. Lee had been unveiled—a gift of Mrs. Bessie Rumbough Johnson Safford (Hot Springs native who was widowed by President Andrew Johnson's son). Built across from the new public school and beside the recently completed Dixie Highway, the marker was in celebration of the benefits gained from the new road, and its meaning to the progress of Hot Springs.

Another promising connection to the Dixie Route was made on July second when State Highway 209 opened from Lake Junaluska through Spring Creek to Hot Springs. It was expected to aid visitors in reaching the newly-created Smoky Mountain National Park, but it would also be a boon to intra-county economy.

When these signs of progress began to mount in Hot Springs, veteran personnel at Dorland must have wondered about the school's future. In light of the Presbyterian Board's policy to serve only "poor" districts, and with its history of consolidations so bitterly fresh in their minds, it seems that school and town alike would have been uneasy. They did not want to lose the boarding school in payment for new growth.

However, arriving "in the dark" to the prospective prosperity and its uncertain results was Ruth Irene Taylor, successor to Lindsay Hadley. A native of New York State (as had been most of the other administrators), she had just received her Master's degree from Columbia University. Before that, she taught for eight years at the Calhoun Colored School in Calhoun, Alabama. There she had enjoyed rural work among the "much maligned people who are thoroughly worthwhile," as she had written friends.

Ruth Taylor would appreciate the closeness to nature of Hot Springs' beautiful setting, since she was a lover of the out-of-doors. She usually listed her hobbies as hiking, tennis, horseback riding, golf, and seasonal sports indigenous to the area in which she happened to be.

Her previous experiences in schools would prove an asset not only to Dorland but to the "town on the boom." She had been a dramatics coach, basketball coach, recreational director, and Sunday School teacher, and had done volunteer work since her teen years. All of these areas were just where Hot Springs needed "rounding-out."

Taylor was also well-qualified to sustain the fine academic record of the town's "ornament," Dorland-Bell. She had entered Mt. Holyoke College in Massachusetts while still a few weeks away from her seventeenth birthday. Following graduation she taught in public schools for nine years before going to Alabama. She was prepared in many subjects and had studied German, French, Latin and Greek, being also certified to teach the latter two. As she began her duties on September first, 1926, Taylor was just three weeks short of her thirty-ninth birthday and in excellent health. Her desire to do mission work, along with her other qualifications, well-fitted her to Dorland-Bell School.

All in all, the coming of Dorland's new "high-calibre" head mistress was another part of the total "picture of progress" for Hot Springs. It had been many years since such economic promise had showed on the little town's horizon. □

A TIME TO EVERY PURPOSE: 1927-1942

Earthquake, Indigence, and the KKK

Getting Acquainted

Miss Taylor spent her first school year getting acquainted with Dorland-Bell, its campus and farm, its teachers and students, its village friends, and its surrounding poverty which had created the need for the school in the beginning. She had not inherited any new problems to solve, nor did she have to adjust to the boys' not being there (they were already gone when she arrived). The school routine proceeded much as before, but she would make changes and additions as she felt the need.

A normal part of her job was to visit homes of prospective students to assess the family's situation. Acceptance of an application was based upon the location of the home in proximity to a school and also on the parents' ability to pay. Those who could pay nothing, or only a small portion, were assisted by scholarships from the Board of Missions. Also during those home visits the superintendent evaluated the impact of Dorland's student training upon the home and community. Miss Taylor reported to the Board at the end of her first year that "the parents almost without exception tell how much the girls help in church and Sunday School when at home. Dr. Locke at Laurel Hospital says, 'Dorland-Bell and similar schools are the one hope for the people here. You can always tell a Dorland-Bell home the minute you enter it.' "

Would this "hope" be a continuing need in the mountain area since prosperity seemed to be sweeping the rest of the country?

Although the "roar" of the twenties was never really heard in the mountains, there did seem to be an acceleration of activity mid-decade. But even Hot Springs' "boom" promise faded to the inaudible in January, 1927 when E.W. Grove, the Bromo-Quinine king, died. All Grove construction in Asheville and in Hot Springs came to a halt, never to be resumed. So the status of Dorland-Bell during Ruth Taylor's second year seemed unlikely to change. And certainly the status of most mountain families had not changed. They still depended upon a precarious tobacco season for sustenance and they were still mainly poor.

Miss Taylor described one family in a letter to her Northern classmates: "Last week we drove fifteen miles out on the highway, then across a stream and up a rough road, to the home of one of our girls. At the end of our journey we found a one room house in wretched condition; holes through which we could plainly see outdoors; the furniture being a double bed, two cots, a fireplace and a loom." The superintendent went on to say that the father was dead and the mother rented the farm and did all the work, except for the help of the three remaining small children. (The oldest boy and girl had gone to Asheville Farm School and to Dorland-Bell.) The mother explained cheerfully how she had grown eighty bushels of corn that year on "halvers" which would give her family corn bread twice a day for the winter. The milk from the one cow would complete the typical mountain family's evening meal—cornbread crumbled into cold milk, or in winter, corn meal mush and milk. Taylor told how the brave mother carried on the lonely and difficult life, constantly smiling and never complaining about giving her "right hands" to the mission schools. And when the daughter was newly-arrived at Dorland, and homesick, she had showed the same smiling determination, as Miss Taylor said, "All through the suffering from a very sore arm from vaccination, she smiled and did her work of cleaning the hall when she had to do it on her hands and knees because she could not manage the broom; when her mother looked at her poor shabby coat and said, 'I hope to be able to get you a new one this winter' she said, 'This will do all right,' and the same for the worn shoes, with the same sunny smile." Miss Taylor found these sorts of sacrifices to be in the backgrounds of many Dorland girls. In fact, her cited case was one of the better situations. There were families with larger numbers of children, and usually a baby in the cradle, who did not even own a cow.

Another Dorland student's background was disclosed in a Board publication, thus:

> E's home is perhaps the poorest we've seen—the father unable to work, leaving all the farming and housework for the mother and children. Barest of poverty, literally no furniture, the children barefoot and dressed in flour-sacks, but the mother brave in spirit with a wonderfully fine face, one of the finest women we know.

This mother had given up her daughter, her only help at home, to go to school, saying, "I want her to have her chance." She had paid the girl's entrance fee by picking and hulling great quantities of wild strawberries.

And then, a similar student's situation was described as follows:

> Her home, remote from any highway, is reached only by the stiffest sort of climb on foot, taking about two hours. . . . The father says, 'I can't give my children much except the chance for an education, and I feel that this is the best thing I can do for them.'

And, of course, several pupils each year were without homes at all, having one or both parents dead, or simply, irresponsible. If the scholarship money from the North did not stretch enough, Miss Taylor would sometimes support, from her own pocket, an extra-deserving case. Other teachers did this too. One grateful student, in a 1986 interview recalled, "I don't know what I would have done when my father died except for Miss Hickman [teacher]; she furnished [sic] me at Dorland-Bell."

"Are these girls worthy of your help?" asked Ruth Taylor in writing to her former classmates. ". . . This is where my money goes. It has far greater appeal to me than class dues." Even though the superintendent had not inherited any *new* problems to solve, she still had the *old* one of soliciting funds from friends and societies to make ends meet at Dorland-Bell.

At the same time, however, she understood that the best aid is to help people to help themselves. One step was taken that year to help girls make money while learning a skill. Weaving and basketmaking were added to the curriculum. Two very old looms were donated and the rest—about a dozen—were made by Mr. Raleigh. Towels, scarves, ties, and other items found a market in gift shops about the country—Gatlinburg, Asheville, and even New York.

Another old problem, which often went hand-in-hand with the students' poverty, were their health needs. Miss Taylor wrote that, "Almost invariably the girls are undernourished and need the attention of dentist, oculist, or physician. When they come they have the mountaineer's suspicious and unreasonable fear of hospitals, operations, and such health measures as inoculations and vaccinations."

This attitude had changed, over the years, under the care of kind, old Dr. Peck, the local physician. But in June of the year before, the school's routine was interrupted when it was suddenly left without a doctor; Edward J. Peck had suffered a fatal heart attack. For over forty years he had practiced medicine in Hot Springs, vaccinating two generations of Dorland pupils, and he would be greatly missed by school and community.

In less than a month, however, David Kimberly, Jr., a young Asheville physician, had opened his practice in Hot Springs (and would come to mean just as much to the school and vicinity). Miss Taylor then combined her efforts with those of Kimberly and Dorland's nurse, Ann McGregor, to give even better health care and education to the girls. The small hospital—the town's first—developed as Miss Phillips had hoped, into a modern facility which could handle most illnesses and minor surgeries. Taylor also devised a way to give great service to the community while providing the school with a teaching instrument. She opened the Dorland-Bell hospital to some of Dr. Kimberly's patients in town and a few local babies were born there, including one of Kimberly's sons. The health program became a source of pride to the superintendent, who wrote her friends that "Last Friday we had a baby arrive in our hospital and this week the girls of the Home Nursing Class are vying with each other in bathing the baby and caring for the mother."

As her second year came to a close, Ruth Taylor had probably learned as much as her pupils, having come to grips, at least, with mountain meagerness and having taken a few steps of her own toward its improvement.

In retrospect, she could see that 1928 had been a good year. First, the new Hot Springs High School had graduated a class of nine pupils, some of whom had transferred from Dorland-Bell. (Dorland had always felt this school to be its god-child since Miss Phillips had fostered its birth and supplied its first teacher.) Second, Miss Isabel Miller from Indiana had joined the faculty as math and science teacher—an outstanding person who would be a student favorite for fourteen years. And third, the Dorland-Bell Student Association, which included each girl, had been organized by Miss Taylor. (She was extremely pleased with this innovation, writing to friends that "We, ourselves, have been amazed at the progress and development which have resulted from even one year of it. It has been a joy to see the sense of responsibility and leadership grow.") And fourth, the phenomenal earthquake in November had done no more damage than knocking pictures off walls and frightening Western North Carolinians. Hattie Tweed Teague remembered that it rattled dishes loudly at Washburn, waking her before daylight. "It scared us to death!" said Hattie, but was all but forgotten with the approach of the new year.

Nineteen twenty-nine, too, started out on a smooth and, once again, progressive note for school and vicinity. In the village Mr. Ira H. Plemmons, Hot Springs merchant and Dorland father, was elected to the North Carolina Senate. Furthermore, the town of Hot Springs, in March, had amended its charter in a twenty-page document, mainly to extend its corporate limits. (The charter also empowered the town in many respects and, curiously, gave its chief of police unusual broad authority "to make arrests in any part of Madison County under a warrant issued by the mayor of the town.") The enlargements would put more tax money into town coffers, which would, of course, pay for more progress.

On the Dorland campus, the fourth grade was dropped and the ninth grade added back (it had been dropped in 1915) preparatory to becoming a full course high school. Another move forward was the monthly school newspaper, *The Broadcaster*, started in February, with faculty sponsors and student editors. About one hundred copies were mailed to friends and alumni. Also mailed that year, to prospective students, according to alumna Flossie Rice Shelton, was a comprehensive catalog. The *Dorland Bulletin* stated cost, purpose, rules, requirements and much more.

Ironically, with three years of "Taylor touches," Dorland-Bell began to look more like an exclusive finishing school, as it had been compared to on occasion, for years. If Dr. Dorland's dream for Scotia Seminary (his first North Carolina school) had been "The Holyoke of the South," this image would probably have pleased him.

When the autumn of 1929 signaled the decade's ending, Ruth Taylor could see how removed from national society was the Southern mountaineer

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being ministered to by Dorland-Bell. Most nationwide trends, whether economic or cultural, were slow to reach the Appalachians, if they made it at all. The language of "flappers" and "jazz" and "ballyhoo" was foreign to all but a few mountaineers; electricity, telephones and plumbing functioned uncertainly in very limited areas; and horse-drawn vehicles were still a common form of transportation along equally primitive roads.

Thus, Taylor was surprised to find that Hot Springs had been drawn into the Ku Klux Klan revival. Once when a cross-burning was taking place on the lawn of Berchman Hall (the hotel leased by the Catholic Jesuit order, on the site of the former Mountain Park), spunky Bessie Rumbough Safford came riding her horse into their midst, with flailing crop, shouting, "Get off my property, you damned Kluxers." These upright citizens—even a few Dorland alumni—had been led to believe that the Klan stood for patriotism and high ideals, and many decent law-abiding Southerners belonged. (The mountaineers felt the ancestral threat of Roman Catholicism more than that of the Negro.) It was only a short time, however, until the activities went from protective to vicious and not a man in the area would admit to having worn a "sheet." The venture into worldiness had not been worth the shame.

Despite the isolationism, the decade's crashing close would have its filtered effect on Hot Springs and on Dorland-Bell School. Whatever fresh signs of progress had been visible in the mountains were obliterated on that black October twenty-ninth, leaving, at least immediately, the future need for Dorland-Bell unchanged.

Soon the rest of the country would find itself suffering from an acute attack of Appalachia's chronic disease. Consequently, Taylor's period of getting acquainted and introducing new ideas would come to a halt. How would the new executive, from her well-to-do New York upbringing, respond to mountain poverty made even worse with its cushion of charitable donations suddenly deflated? ☐

The third building to be known as the "Hot Springs Hotel" was built on the site of the Mountain Park by Colonel Rumbough's daughter Bessie Safford. In 1926 she leased (and later sold) it to the Jesuit Order of the Roman Catholic Church who named it Berchman Hall and used it as a place of study and meditation for young priests. The Catholics permitted Dorland-Bell to use the grounds for daily constitutionals and annual track events.

A TIME TO EVERY PURPOSE:

1927-1942

Just Around The Corner

The Early Depression

As 1930 pealed its way to the calendars there was little jubilance anywhere. However, the stock-market fall brought no immediate despair to Dorland-Bell and Hot Springs. Their isolationism, for a short time at least, had become an asset. Since there was no manufacturing, there were no factories to close, as in the cities. The Citizen's Bank of Hot Springs, where Dorland had its account, would be one of the very few banks which did not fail in North Carolina. Madison County's economy was hurt, but not devastated as in urban areas. The price of tobacco, Madison's mainstay, dropped to a terrible low — five cents a pound to the farmer — but the market did not collapse altogether. If a farmer worked from daylight 'til dark, he could at least sell his product for a pittance.

In Hot Springs hungry hobos from the railroad frequently appeared at kitchen doors; and the highway, which was the main route between Knoxville and Asheville, was home for transients who were constantly traveling toward relatives, or rumors, or rainbows.

By contrast, many Hot Springs breadwinners had jobs with the Southern Railway which slowed its operations but did not close completely, and any sort of paycheck went a long way in those days. The rural families were not used to having much money and they certainly knew how to "make-do" with what they had, so wide-spread suffering was not apparent. In fact, according to Peggy Baker Dotterer, Hot Springs resident, "Things were quite lively. The young folks who had gone North to find jobs returned home as factories laid off, and later, government projects brought people and activities which had not been there before." (Also, the Dorland-Bell School began to involve itself with community projects, which helped to dispel the gloom.)

Fortunately, the salaries of the Dorland-Bell teachers (they had never been used to high wages) remained the same — about fifty dollars a month. So school life at Dorland was not dominated by "depression blues" and proceeded on its usual no-frill basis.

Not that belts weren't tightened that year (and much more later on). Former student Ada Whittemore Jenkins recalled, "Economy was stressed in all areas. We were taught to save everything." And Rachel Arrington Sanders remembered how very dear a bit of money could be. She would occasionally get a letter from home with a dime in it, rarely a quarter. She was afraid to spend it on candy or anything frivolous because she didn't know when she'd get another. She usually bought stamps — she could get three first class stamps and one postal card (pupils were still required to write home once a week).

As a whole, the hard times did not overly concern the students who were perhaps buffered by the staff. When Miss Taylor invited her classmates from Mt. Holyoke to visit, she said, "We are one busy, interesting place — not at all what most of you picture us, I am sure!" The March school paper reported various happenings on campus: several visitors had come from Farm School, the Asheville Normal, Philadelphia, and New York (Miss Taylor's mother treated all the girls to ice cream on Valentine's Day!); five staff members had attended open house at Farm School and Miss Hickman had spent a week there learning folk dancing to teach at Dorland; the birthdays of Lincoln and Washington were observed with special programs and dinners; and a class in Music Appreciation had been taught by Miss Taylor. To the students with best posture, athletic-type letters were awarded at the end of a "Heads Up" contest. Just because the economy was in a slump, there was no excuse for Dorland girls to do the same. All these trivial events helped promote a feeling of security in the pupils taking their minds off Hard Times.

And Hard Times challenged the mettle of Ruth Taylor who met the test valiantly. In her 1930 self-accounting to her alma mater she said, "Still in the same place and same job and finding abundant opportunity for developing versatility in meeting the demands of each day." Several North Carolina denominational schools went under in the early thirties and others suffered greatly, but Miss Taylor managed to keep Dorland-Bell open. "There was talk from time to time of closing the school due to lack of funds," recalled Ada Jenkins, "And Mrs. Gladfelter (secretary of the Board of National Missions at that time) would visit the campus every once in a while to decide if the school were worth being kept open." While Mrs. Gladfelter's findings have not been preserved, we know that the school did remain open during the depression and that Ruth Taylor was mainly responsible. Taylor also wrote articles describing the daily work of the school, the needy people it served, the Christian service rendered to the community, and the useful "after-lives" of Dorland graduates. Several of these were published by the Board of Missions as pamphlets and were distributed church-wide. She gave her "sales-talks" to groups, too, whenever possible. This sort of promotion surely had its influence upon the Board's decisions. "She was a strong personality, a person of strong convictions, and she believed in that school. It would have been hard to 'talk her down,'" noted one of the former Dorland teachers.

Alice Franklin, another former teacher, recalled that Miss Taylor always did a very good job running the school and believed in "keeping things up and looking nice." Even during 1930, Taylor managed to make repairs and improvements. *The Broadcaster* reported that the campus walks and driveways had been rebuilt. "We have to do so much less cleaning of floors and porches and shoes that we can full draw breaths and steps for rejoicing," the paper cheerfully reported.

Toward the end of the school year, Miss Taylor's staunch faith was exhibited in her following account: "We are adding next year the third year of high school, with no appropriations to cover either housing, feeding or texts. I ask you if that isn't something to think about? Our present ninth grade is making curtains, bedspreads, painting old furniture and doing over second hand furniture for an old unused cottage, which will be their home next year." The superintendent's letter concluded, still on an upward note, "Preparations for commencement go on apace; rehearsals for dances, singing and the one-act plays can be seen and heard daily."

While there was no actual graduation class that year due to the adding of a grade, the "commencement" program was held as a school and community tradition. It lent opportunities for the choral groups and dramatics classes to perform and for the presentation of the year's special awards. It also entertained the alumni who returned each year at graduation time. And that particular reunion provided a nice depression treat for some of the veteran staff and older students, as well as the seventy-five or more returning alumni: Miss Shafer, Miss Sidebotham and Miss Shields were in surprise attendance! (A good friend of Miss Sidebotham had financed the trip as a gift.)

By June, Miss Taylor had put a difficult but rewarding school year behind her and had made plans for a vacation indulging in one of her favorite pastimes, traveling. She wrote friends that she would sail from Quebec on June eleventh and might see them in Oberammergau. Perhaps her advantage of independent means was one reason she did not cower to the depression. Anyway, her summer break would, hopefully, renew her spirit sufficiently to face still another difficult year. Because, contrary to the word from Washington, prosperity was *not* "just around the corner." ☐

"New walks at McCormick."

A TIME TO EVERY PURPOSE: 1927-1942

Milestone Year

High School Accreditation

School opened in 1931 with a first-time eleventh grade, the last in a series of grade additions which would make Dorland-Bell a full-course accredited high school. The senior class had been "seniors" for three years without graduating. This would be the year! Following graduation, pupils could enter college without further preparatory work.

Features of the school as viewed by the class of 1931-32 would change little for subsequent classes of the decade. A look at the school catalog gives us a clear picture of campus life at Dorland-Bell.

Entrance requirements on the beginning pages reflected age differences from previous years. Due to the extended grades, girls had to be older to enter Dorland — no more ten-year olds. A student should have at least finished sixth grade. Sometimes, after taking entrance tests pupils were sent back one or two grades because Dorland standards were higher than those of most other schools. An opportunity class prepared some for sixth grade.

The aim of the school as stated was to give an all-around training to the girl who would have no other opportunities and who would end her schooling there. But there was also the general course for the girl who would be going on to college after graduation.

The school catalog explained the expense schedule to incoming students as follows. Tuition for one year, including board, room, and book rent was one hundred dollars with the Board of Missions providing scholarships for the needy and deserving. (Total costs for each girl ran closer to three hundred dollars.) All girls had to pay an entrance fee of five dollars, plus one dollar medical fee, with an additional one-dollar incidentals fee — even the scholarship girls. No money would be returned to the girl who left school. "One dollar monthly should be more than enough for spending money for articles needed such as stamps, paper, notebooks, church collections, etc.," the catalog stated. All girls were required at least one hour's domestic work daily; those who paid less than fifty dollars did additional work toward tuition. For students paying the full tuition of one hundred dollars, piano lessons were available at a cost of five dollars a year for piano rent, and three dollars a month for lessons.

Additional expense came from the clothing list, but an attempt was made to keep it reasonable. The catalog stressed practicality. For shoes, low-heeled oxfords were recommended as being most suitable. Parents were advised, due to all the walking, girls would need at least three pairs of oxfords for a school year. Miss Taylor added, "We have had much trouble in the past to keep our girls in shoes as parents do not seem to realize that one pair of shoes will not wear a whole year, even with repairs." (It was not uncommon in the thirties for a mountain family to buy each child a pair of shoes at the beginning of the school year and when those became too small or fell apart, the child went barefoot. By early spring ingenious means were employed to keep the shoe parts together — string, wire, rubber jar gaskets — until the first day of May, "official" barefoot date.) Low-heeled "Sunday" shoes of black patent leather would be allowed but under no circumstances could a girl wear spiked heels. "Please leave them at home; we shall take any which we find here." (Agnes Sparks was one who smuggled in a pair, was caught, and confined until further notice.)

As the catalog had read, "We try to give your girl the best training possible at the lowest cost to you. For this reason. . . we want simple dress." Only plain cotton dresses were allowed — no silk dresses, even for arrival to school the first day. The familiar blue uniforms had been replaced since Hadley's term, with "plain print or gingham dresses, made simply," with either elbow-length or long sleeves — no short or sleeveless ones. Even the dress length was specified at four-inches below the kneecap and should have a six-inch hem for girls who would grow and for material which would shrink. The recommended number of dresses was four, at least.

Former pupil Elsie Parton Gregg recalled how tired the girls had been of the look-alike blue chambray and how glad they were to have a change. The Sunday uniform of navy-blue serge middy suit, white blouse and black hat, however, was still required for church and travel. (This, too, would be later changed to plain, two-piece suits of current style.) And on Sunday morning, according to former student Virginia Sparks Turner, each girl's appearance was inspected by the matron. If a blouse were "tight" or a skirt too short, the girl went to her room and righted the situation before going to church.

Still required for gymnastics class were the great black bloomers. These and gym shoes could be purchased at the school store for about four dollars. Warm nightwear was also required, "since thirty of our girls must sleep on outdoor sleeping porches." Yet another item listed was the plain white cotton dress for special occasions, again, the same as in Phillips' day. Coats, sweaters and miscellaneous items finished the required clothing list with one last admonition: "School girls have no need for rouge to make themselves more attractive. It is poor taste for a school girl. Please do not let her bring any. If we find any we shall take it."

It was difficult for most parents to complete the entrance list of necessary items, especially since the Mission Board had eliminated the reception and distribution of second-hand clothing, back in Shafer's time. The people served by the Presbyterian schools had no money for new clothing, coats and sweaters being the most expensive acquisitions. Northern mission barrels of good, though used, clothes had always helped to meet these needs. Throughout the mission school network the wisdom of this Board action had been questioned, but it was never rescinded. This excerpt from an Asheville Farm School report to the Board, appearing in the minutes of the tenth annual General Assembly, seemed to speak for all the mission schools: "More and more students with less and less money and fewer and fewer clothes have been an insistent challenge to Farm School in North Carolina. . . ."

People managed, though, resourcefulness having long been part of the mountaineer's heritage. Families and neighbors helped each other and former Dorland students looked out for family members — nieces, sisters-in-law or sisters — who were enrolled at their alma mater. Coats were handed down and hats or gym suits were passed on. They coped admirably.

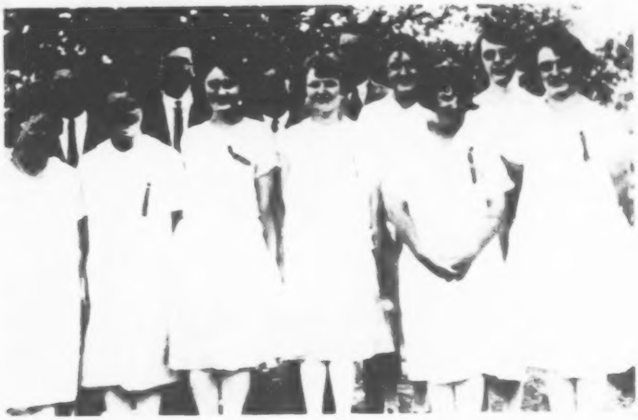
The Bulletin described next for parents of prospective students the health program, at the same time asking permission to take out the girls' tonsils, "as this is necessary in the majority of cases."

With the live-in trained nurse, Miss McGregor, and the local physician, Dr. Kimberly, who was on call, there was really very good health care. An entrance physical was given each girl, with inoculations for smallpox, diptheria, and typhoid — the dreaded diseases of the day. Underweight girls were given cod-liver oil and extra milk whenever possible. (Rachel Arrington Sanders remembered being one of those who went to the kitchen every morning at ten o'clock for a glass of milk.) Regular curriculum courses designed to improve health were required of all students. Exercise and fresh air, also considered necessary to a girl's well being, were therefore mandatory. There were competitive sports such as track, tennis, basketball, and archery, in addition to the old favorite, hiking, to which the Hot Springs area was especially suited.

For enrichment and variety, seasonal outings and field trips were taken when affordable. (Special rates were often given the mission school.) Hattie Tweed Teague remembered once when Miss Taylor took "everybody" up Spring Creek for an Easter sunrise service and breakfast cooked on the hillside. A broadening Asheville expedition to visit a Jewish synagogue was one of Virginia Osborne Weaver's memories. And Myrtle Crain Sams recalled two special trips for her class — the circus in Asheville ("when Mr. Raleigh put a lot of straw in the back of the old school truck and away we went!") plus the unforgettable tour of the Biltmore House (which cost fifty-eight cents per pupil). Included in the reminiscences of Ada Whittemore was her class trip to the Plaza Theater in Asheville to see a Shakespearian play, *Hamlet* — "The highlight of my life, I thought." She, too, traveled in the back of the

The Dorland-Bell "bus."

Class of 1926: Front Row—Nola Roberts, Harriet Ford, Alta Parsons, Jessie Mae Ramsey, Nannie Ralph, Carrie Davis. Back Row—Raymond Russell, James Coates, Ralph Elam, Clive Ottinger, Hattie Parsons, Lizzie Coates.



Class of 1928: (Left to Right)—Irene Cole, Hattie Tweed, Thelma Hoyle, Grace Ford, Sue Anderson, Harriet Phoenix, Katharine Matthews, Hester Norton, Ellen Ford, Sylvia Allen, Edith Shelton, Helen Keller, Martha Duncan, Myrtie Rice, Mae Briggs, Mary Duncan, Nannie Gossett.

BEST COPY AVAILABLE

school truck with her fourteen classmates!

Another important feature of the school, the industrial work plan, remained the same as in Phillips' time, with each student's job rotating every six weeks. Since most girls had to earn one hundred dollars annually, at the rate of twenty cents an hour (twenty-five cents was paid for unusual responsibility or skill), every possible task of the school's operation was done by the pupils. This meant cooking, cleaning, laundering, waiting on tables, washing dishes, caring for grounds, cleaning furnace rooms, and chopping wood, as well as managing (for mature girls) in laundry, kitchen, etc., when the matron had to be absent. Time sheets were kept — also a student job — and at the end of the six weeks the girls who had not earned enough were notified with an opportunity to do more. During the four-to-six-year average stay, a pupil would have had work experience in every phase of homemaking, plus related areas. The work was done before and after classes, which were from eight-thirty to noon and one to four. A free period followed school for doing personal laundry, reading, games and the like. Dinner was at six, followed by the evening chapel at seven, and then two hours' supervised study period in Phillips Hall. Bedtime was nine-thirty.

Extra-curricular activities included plays and programs, folk dancing, singing groups, some parties, ballgames and club meetings. There were clubs to interest everyone — photography, basketry, forensics, hiking, and science, to name a few; they usually met on Friday nights.

Still other activities of the Dorland girls centered around the church. They helped with the Sunday School and Bible study classes, led youth groups, sang in the choir, and even conducted church censuses at times. Sunday morning worship service was compulsory — three Sundays a month at the Presbyterian Church, and the fourth Sunday, at one of the other denominations in town. Pupils frequently attended the Episcopalian services on Sunday evenings and were a significant help to that small congregation. Sunday School classes for Dorland students were also compulsory, but were taught on campus by the teachers, before church time.

In addition to church, other religious functions were encouraged. A prayer, blessing the food, was said before all meals and was often sung. Daily chapel services opened each day at Phillips Hall; another devotional exercise ended the day at the dormitory and cottages. These practices were designed to give girls experience in leading religious meetings. Miss Taylor converted a small room of the dormitory into an intimate chapel and encouraged pupils to use it as a quiet place for prayer and meditation. Once a year a revival was held which resulted in a large proportion of the girls uniting with either Dorland Memorial or their home churches. Religious activities were indeed an important aspect of life at Dorland-Bell; the school's purpose, stated in the catalog, was, in part, "to train leaders who will 'carry a light' to their communities to give a vision of Christianity that serves in daily living."

Perhaps Dorland-Bell's religious emphasis with its Puritan carry-over accounted for the strictness which had always been a part of the school — a part praised by parents, but criticized by students. For instance, the catalog announced that no permission would be given to leave school overnight or on weekends, "as this is too upsetting to the life of the school." Written permission had to be granted by parents for a girl to have a boy visit or to correspond with one. In fact, former student Sybil Messer recalled that even ten years later, a correspondence list would be turned in by each pupil at the year's beginning and girls would be allowed to write to and recieve mail from only those names listed. (Student mail was actually opened and checked against the list. This "censoring" was a chronic bone of contention with the girls and very humiliating.) If a boy finally made it to the dormitory to see a girl, the "date" could consist of no more than sitting in the parlor — and not too close! But Sybil added that her strict mountain parents (and they were typical) would probably not have given her permission to entertain a boyfriend anyway. (She had come from a three-generation Dorland family.)

And visiting, albeit hard-won, took place on Saturday, only. A girl could not be called out of class to see a visitor nor was it permitted on Sunday, which was Quiet Day, just as in Julia Phillips' administration.

The closing sentences of the General Rules section of the Dorland-Bell School Bulletin had a final ring: "The school reserves the right to send a girl home at any time it is thought to be necessary. A girl who leaves school or is sent home, will not be permitted to return again."

In spite of poverty, strictness, unheated sleeping quarters, and hard work — both mental and physical — over one hundred girls each year were not intimidated by the catalog preview and managed to participate in the campus life at Dorland-Bell.

So at the end of the 1931-32 school year, on May twenty-fifth, Miss Taylor presented diplomas to eleven stalwarts, most of whom had stayed the course for eight or more years. This class was also filled with aspiration, according to the following paragraph from a Mission Board leaflet: ". . . of these, four plan to go to Asheville Normal and Teachers College to train for teaching; two plan to train as nurses in Biltmore Hospital, Asheville; one plans to enter Tennant College, Philadelphia, to prepare herself for Bible teaching; one expects to enter Western Carolina Teachers College to train for teaching small children; three others hope to enter Tusculum College — one, who plans to be a medical missionary, to take a pre-medical course preparatory to entering the Woman's Medical College in Philadelphia." These eleven girls would have the distinction of being Dorland-Bell's first high school graduating class, marking an important milestone in the school's history.

Ironically, with progress depressed the world over, Dorland-Bell had expanded its horizons. □

A TIME TO EVERY PURPOSE: 1927-1942

A Will And A Way

Homefolks At Dorland

An *Asheville Citizen* article in 1933 stated that "Dorland-Bell is an unusual school in that it seeks to provide not only educational facilities but ideal homelike surroundings, functioning as a home as well as a school for the girls. . . . In spite of a heavily reduced budget there has been no curtailment in subjects or scope of work and the usual number and kinds of courses will be offered this session."

But a look behind the scenes showed that the "usual" was not always achieved by orthodox means during the early thirties. A dressed sheep, five bushels of apples, six candy roasters, two pounds of black walnuts, shelled — all were received on tuition, as Pauline Roberts Nix remembered. She had the job of entering in the books the "trade" brought by parents in lieu of cash. "It was fascinating to me," said Pauline, "all the usable items farmers could bring in that they had produced."

Creative financing was also responsible for keeping the school newspaper in Dorland's budget. The Misses Elizabeth Baker and Carrie Porter of Hot Springs had started a simple printing business and were able to do *The Broadcaster* at a savings to the school. (The women also published the town's first, and only, to date, newspaper, *THE WEEKLY HERALD*, which carried a Dorland-Bell column.)

Personnel appointments sometimes came about unconventionally, too. Because of the mission schools' financial plight, there were teachers who would donate a year's teaching, and Dorland usually had one or two of these a year, which was a big help. One very young teacher, just out of college and jobless, taught one year without pay, proved her competency, and was hired by Miss Taylor the second year, at the regular salary of $41.85 per month, including room and board. Another case was that of a Dorland alumna who graduated from the Asheville Normal mid-year and had no job, so she "came home" to Dorland and taught the rest of the year in payment of her younger sister's tuition. And when the position of principal came open, Miss Taylor filled it "from the ranks" with Katherine Griswold, a Dorland teacher.

At other mission stations, workers' salaries were reduced to a stipend, or else work loads were increased. Those who could manage stayed at the reduced wage; some had to look for new work. In Madison county the entire work of the parish, which had been done by three men, was placed under one pastor, Dr. W. E. Finley, who had to alternate Sunday services and depend on lay workers or Dorland-Bell groups to carry the ministry.

There was also little money to pay a basketball coach at Dorland-Bell but the girls very much wanted to play. Much to their delight, Miss Taylor (who had the reputation of "trusting no man") hired Kenneth Burgin, a Hot Springs resident, to coach the team. He had graduated from Dorland-Bell and Asheville Farm School and was an elder in the Dorland church. Pauline Roberts, one of the players, said that, "We were so fortunate to have Kenneth. He was, I'm sure, the only one anywhere the teachers would have trusted to take the job." The depression caused "home-made, home-grown and home-folks" to have more appeal.

Miss Taylor also found a librarian right in Hot Springs — Jean Garrett Ellerson, who was a graduate of both Dorland and the Asheville Normal. Then Leta Buquo of Hot Springs, former Dorland mother and long-time friend of the school, took charge of the laundry.

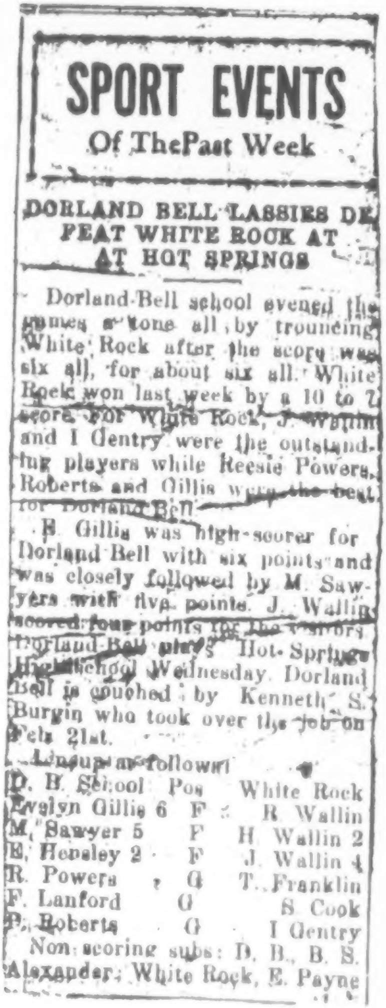
In the meantime another of Taylor's home-folks appointments would prove to be of great benefit to the school during the depression years. It seemed to be a cloud with a silver lining when Hoy Cuthbertson, Dorland graduate and Madison County native, lost his job in Michigan and returned to North Carolina with his wife and baby. Miss Taylor heard about him and asked him to come live at the Willows as farm manager. Since he had been one of the older students who carried responsibility, he was familiar with the work and grateful to be returning to the Boys' Home. His wife, the former Lois Baker, also a Dorland graduate, said that, "Miss Taylor really saved our lives at that point. She was very good to us."

And Hoy was very good for the school. The farm made no drain on the budget under his management. In fact, it became self-supporting, a valuable asset when money was so scarce. According to an *Asheville Citizen* article the 600-acre farm was "in every way a model agricultural enterprise." The livestock inventory showed a herd of fourteen purebred Holstein cows and sire, forty head of Berkshire-Poland China cross-bred hogs, thirteen Holstein calves, and two hundred fifty purebred White Leghorn chicks. The vegetable crops were corn, cabbages, potatoes and beans, besides the rye, oats, and legumes for turning under. A large part of the school's food budget was supplied by the farm — milk and butter, eggs and chicken, beef and pork, and the fruit and vegetables. Former student Ada Whittemore Jenkins remembered that there was always a "good patch of corn planted to come in about the time school opened," so that the girls could have corn-on-the-cob during their first meals. There was usually enough milk, too, for the underweight girls to have extra.

The farm's diverse yield could even have been a contributing factor to keeping Dorland-Bell "afloat" in hard times. In addition to the school's consumption of farm products, some items were sold to the public, according

Dorland-Bell basketball team, 1932, with coach, Kenneth S. Burgin.

Hoy Cuthbertson at the Willows' silo, c. 1936.



SPORT EVENTS

Of ThePast Week

DORLAND BELL LASSIES DEFEAT WHITE ROCK AT AT HOT SPRINGS

Dorland-Bell school evened the games at one all by trouncing White Rock after the score was six all, for about six all. White Rock won last week by a 10 to 7 score. For White Rock, J. Wallin and I Gentry were the outstanding players while Reesie Powers, Roberts and Gillis were the best for Dorland Bell.

E. Gillis was high-scorer for Dorland Bell with six points and was closely followed by M. Sawyers with five points. J. Wallin scored four points for the visitors. Dorland-Bell plays Hot Springs High School Wednesday. Dorland Bell is coached by Kenneth S. Burgin who took over the job on Feb 21st.

Lineup as follows:

D. B. School	Pos	White Rock
Evelyn Gillis 6	F	R. Wallin
M. Sawyer 5	F	H. Wallin 2
E. Hensley 2	F	J. Wallin 4
R. Powers	G	T. Franklin
F. Lanford	G	S. Cook
P. Roberts	G	I Gentry

Non-scoring subs: D. B., B. S. Alexander; White Rock, E. Payne to Ruth Taylor's annual reports; cream sales, stock sales, and stock services all turned a small profit. In one year, the total value of the farm produce reported to the Board was $4,022.35.

Even the wild blackberries which grew in abundance at the Willows were picked and preserved by the students who could not go home during summer vacation. They also canned and dried quantities of vegetables for use in the winter months.

Thus, as the depression deepened, ingenuity surfaced, and Dorland-Bell's theme seemed to be, "Where there's a will, there's a way." By example, students learned how to live off the land of their ancestors and to do it with pride and grace, giving priority to the lasting values in their lives and trimming away unimportant, material things. As the writer of Proverbs has stated, they wore strength and honor for clothing, and would indeed "rejoice in time to come."□

Berries again! Ola Harris (on left) Jessie Walker (on right). "Dingle-in-the-Dell" in background.

A TIME TO EVERY PURPOSE: 1927-1942

God Is Great, God Is Good

Dorland's 45th Year

"DORLAND-BELL IN 45TH YEAR" was the heading of an article in the *Asheville Citizen* on September twenty-fourth, 1932. The school had opened with a large enrollment and prospects for a successful scholastic term. A brief history of the school was given and the article ended with the following paragraph:

> Miss Taylor came to the school in 1926 with an intense desire to further develop it into a real and vital factor in the training of mountain girls. She has more than realized her cherished dreams. She has added three years of high school work to the educational program without making an addition to the staff, a real economic achievement, and now the school is listed with the accredited institutions in North Carolina and its graduates are being admitted to leading colleges and hospital training schools on certification.

During Taylor's term even more progressive moves were made, in the form of community service, furthering the goals of the Presbyterian Mission Board as well as giving Dorland students "hands-on" experience.

The village young people were the first ones to be helped. Going back as far as Rev. Frank McGaw's boys' club, there had never been adequate social activity for the youth of Hot Springs and there was even less during the depression. So Dorland opened its library two nights each week — one for the town girls, the other for the boys. The recreation room was available also to the boys two nights a week for basketball, wrestling, boxing, shuffleboard, and punching bag, supervised by Mr. Raleigh. In an article for *Women and Missions*, Miss Taylor wrote that, "We are finding interesting results from this — so keen are the boys to keep their privilege that they have taken it upon themselves to take care of the boy problem we have always had, a girls' school in the heart of town."

Other contributions to the village life were made by some of the Junior and Senior girls who taught certain classes in the ninety-member Dorland Memorial Sunday School. (The church had been reduced to one regular service a month, but held the largest Sunday School enrollment in town.) Still more girls taught in the town's other churches. Trips to nearby communities were often made by small groups of Dorland students who conducted simple worship services. These were appreciated and well attended.

Moreover, the inter-denominational Hot Springs Young People's Society, organized by some Dorland pupils earlier in the year, was reporting regular Sunday evening attendance of increasing number. The faculty sponsor was Helen Hickman, Boydston's housemother, who also hosted the group for games on Thursday nights at Boydston. Picnics and outings in the school truck and Miss Hickman's car added even more interest for the town's youth.

But the largest and most progressive move made at Dorland-Bell that year was the nursery school at Boydston Cottage. Again Miss Hickman directed the project, which gave the Home Economics class first hand knowledge of child rearing proprieties. The training would prepare them for a career in Early Childhood Development and in raising their own future families. *Women and Missions* magazine reported that "Five of the girls have had charge of this, learning by three hours' actual experience each day how to deal with the problem of the only child, the spoiled child, how to teach table manners, tell stories, instill health habits, play games, and plan and prepare simple balanced lunches." Since it would be decades before the state would have any pre-school program, this filled a need of both homes and school. The first group of half-dozen three-, four-, and five-year olds were given lunch, cod-liver oil and orange juice; they were taught to wash their hands before lunch and to brush their teeth afterwards; and they learned to give thanks — "God is great and God is good." Games, songs, and free play ended with naps upstairs on the big girls' beds which had been equipped with small pillows. Graham crackers and milk "tea party" concluded the nursery day at four o'clock.

In relation to the aims of the school, the nursery mothers were asked to meet with the teacher once a week, informally, to discuss home training problems. The intangible benefits to the mother were coupled with tangible ones — she was relieved of one mouth to feed and of one child to tend. A set of three-year old twins, who were so badly afflicted with rickets that they could not stand alone, were actually brought to Boydston to live for a time. Their mother was glad to have them there as she could barely feed the rest of the family by herself. Under the care of Miss Hickman, the Dorland students, and the school nurse, the twins soon had roses in their cheeks.

The nursery program, as were all depression projects of the school, was put together "on a shoestring." For instance, the Dorland girls provided the tedious hours of labor required to rejuvenate old furniture and to make curtains, napkins, and stuffed toys. The art class decorated the furniture and helped make the rooms bright and child-appealing. Mr. Raleigh contrived a slide and seesaw from an unused church pew; a wading pool and drinking fountain from leftover cement and field rocks; and a sand box, swings, and climbing bars from other on-hand materials. Friends of the school donated toys, books, games, and dolls and "even the cod-liver oil is a gift, coming to us from the relief agency," said Miss Hickman.

The direct contact with daily problems of young children — feeding, toileting, and behavior, both individual and social — gave the Home Economics pupils laboratory experience of inestimable value. Also on the receiving end of the project was the home where the pre-schooler, hopefully, would introduce the good habits learned. One mother related that her small child would not eat without asking the blessing which had been taught him at the nursery school. And so, this project showed potential for being the most significant of Ruth Taylor's extension experiments.

Furthermore, it would prove so successful that, in a few years, the Sunset Gap mission in Tennessee would ask Dorland-Bell to start a nursery there, where the mothers had to spend so much time working in the fields. Two Dorland seniors provided leadership for the "off-spring" summer school and Dorland-Bell groups made equipment. Tables, chairs, and folding cots were done in woodworking classes, while the sewing classes made sunsuits for the small children. Both schools benefited from the integration of the program which was considered another success.

As Miss Hickman concluded her nursery school report in *Women and Missions*, "Jesus took a child and set him in their midst." And another Taylor innovation "was received."☐

The "rhythm band" of Dorland-Bell's nursery school. Pictured L to R: Dan Raleigh; Martha Puryear; James Raleigh, Jr.; Duane Cuthbertson, leader; Jackie Burgin; next two, unidentified; Gail Padgett.

A TIME TO EVERY PURPOSE: 1927-1942

The Manifold Grace

Extension Work

If Dorland and Phillips planted the work of the school, and Shafer and Hadley nurtured it, then Taylor would truly harvest and return it to the people.

Her service projects initiated the year before were doing well when, in early 1933, Congress passed several bills designed "to lift the country out of the Great Depression." These acts, coupled with Dorland-Bell's extension work, would go far to improve the quality of life in Hot Springs and surrounding areas.

The federal law which established the Civilian Conservation Corps had the most impact. Camp Alexander Hamilton Jones of Forestry Company 407 (called Camp Alex) was set up on the "upper lawn" of the once famous Hot Springs hotel property. Although influenced by several government departments, the CCC's basic structure was military and under U.S. Army command. By May twenty-fifth, having arrived by train, there were well over two hundred young men living in tents and working constructively for society. Their building of roads, hiking trails and recreation areas would benefit the town and vicinity for generations; their fighting of forest fires would save soil and vegetation for all posterity.

With the CCC sentry boxes overlooking the little town, it soon adjusted to, once again, having "troops" in its midst. Besides the long-range project results, immediate relief to local residents came in the form of jobs and retail sales. In October, the *Weekly Herald* stated that the CCC boys could look forward to moving into warm winter barracks by Thanksgiving. Local men, wherever possible, were employed for the construction at the town's prevailing wage. John C. Sanders, Hot Springs plumbing contractor, received $3.20 per day, and his laborers, $1.60. (As a measure of the value of these wages, a pound of hamburger was twelve cents, and a roast forty cents.)

These jobs meant a great deal to the families in the Hot Springs vicinity. In a few months even a group of native sons would sign up with the CCC, glad to have work. (One was destined to become mayor of Hot Springs for over twenty years.)

To the Presbyterians the CCC Camp was "a new opportunity for service to be utilized." Dr. Finley, parish pastor, and Dorland-Bell became enthusiastically involved with the Camp. Miss Taylor, surprisingly, allowed Dorland girls to conduct classes for CCC boys who had not "finished their schooling."

Scene from lovers' leap shows barracks of CCC Camp Alex at Hot Springs during the thirties.

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Pauline Roberts Nix remembered that she taught math and English two nights a week and other girls taught spelling and writing. "We went to the Camp in pairs and were always on our best, most serious behavior for fear we would not get to go back; there was always a commanding officer present." The Dorland girls also organized a weekly Young People's Society at the Camp and directed worship services twice a month, alternating with Dr. Finley, who was in charge the other two Sunday afternoons.

In addition to the CCC, more New Deal agencies reached Hot Springs the next year, boosting both economy and morale. Wages of forty-five cents an hour for a six-hour day, five days a week, were paid to CWA Sewing Room women who were making quilts and clothing for distribution to the needy; the new TVA program employed men to gauge the flow and volume of the river in preparation for a possible dam on the unruly French Broad; and Dorland-Bell looms, which had made quite a reputation for themselves in the program's six years, were called into service with the Works Progress Administration. A Dorland graduate, Hilda Shelton, ran the WPA weaving project, teaching town women in Dorland's loom building. Miss Taylor loaned two looms to Dr. Finley at the White Rock mission for his proposed Fireside Industries in conjunction with the WPA. Here, also, a Dorland-Bell graduate taught weaving in three centers of the district.

There was only one drawback to the Roosevelt depression remedies — the numerous application forms. For the mountaineers who could not read and write this was a handicap. Responding to the need, Dorland-Bell initiated adult basic education classes in the evenings at the school library and at the Town Hall. (This was a Dorland-sponsored project and carried no government funding.)

Even though Dorland's extension work could not offer paychecks to the people, it was impressive in its scope of intangible benefits. Besides reading and writing, there were adult classes in art, cooking, sewing and knitting. Red Cross First Aid courses, too, were conducted by the school nurse at no charge to the participants.

Miss Taylor further enhanced the adult education program by announcing in January of that year that the Dorland-Bell library reading room would be open to the public, free of charge, every day. This made available to the townspeople a large collection of books and magazines. People then began to have requests besides reading material. Miss Morrow, the English teacher, selected costumes from the dormitory attic for the public school theatrics; Miss Dixon, the Home Economics teacher, helped plan the banquet at the local high school; and sometimes a request for clothing for needy children was sent on to Miss Parker. Records kept by the librarians for one year showed that ninety-three town residents had used the library in that time. (Hot Springs' population was 637.)

Dorland's library services were also extended "out in the country." The

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school car became a bookmobile as it was loaded with library books every three weeks and taken into communities such as Paint Rock, Sleepy Valley and Blood River. At Wolf Creek, children were the most demanding readers. The school newspaper reported about one in particular: "It is in this community that we have discovered Lula, who had not been encouraged to walk the two and a half miles to the little country school and who, at thirteen could read only first grade books. One of the satisfactions of the country library is to know that through the books we bring, her ability to read is continually improving." The community librarians were Dorland graduates themselves who "operated" from their homes. Detailed record keeping was not required for the traveling library, but a calculated estimate put circulation well over a hundred books at each trip. Dorland books were also loaned to Mrs. Hattie L. Henderson of Hot Springs for her pupils at the little one-room school at Stackhouse.

Another community project of Dorland-Bell grew out of Ruth Taylor's interest in the small Negro population of Hot Springs (prior to coming to Dorland, she had taught for eight years at a colored school in Alabama). The Negro Club met on Wednesday evenings at the school library, its members being babes in arms, primary children, young people, mothers, fathers and a grandmother. There were toys for the children, games for the young people, books for all, and the singing of spirituals at the closing. Several Dorland girls went to the little Negro school nearby, twice a week, to tell stories, teach whittling, sing songs and direct games, filling a void in the lives of these all-but-forgotten people.

Subsequently, Dorland's community work expanded each year. In addition to the previously organized interdenominational Senior Young People's Society, other students started a Junior Christian Endeavor, alternating Sunday evenings with the Methodists. One afternoon a week, this "peppy group of twenty-five children comes to Dorland-Bell recreation hall for games," stated an excerpt from a mission leaflet. Sometimes there would be fifteen small boys kicking a football around campus, "under the guidance of our man faculty member [Dr. C. K. Bump from Massachusetts], who finds them a perfect handful, and quite the strenuous part of his program," wrote Miss Taylor in a letter to friends. Weekday Bible classes for children were also taught by the Dorland girls, at times. There were about forty of these youngsters and part of the group had to meet on the campus because of lack of space at the church.

While Dorland students were, seemingly, spreading themselves thin with extension work, some of the teachers were donating their time, too. Isabel Miller and Ruth Taylor worked in the Dorland Memorial Church where they would become elders in 1938 and 1939 respectively (an office new and controversial for women at that time). Helping more remote neighbors was Miss Franklin, Dorland's music teacher, who conducted singing schools at the

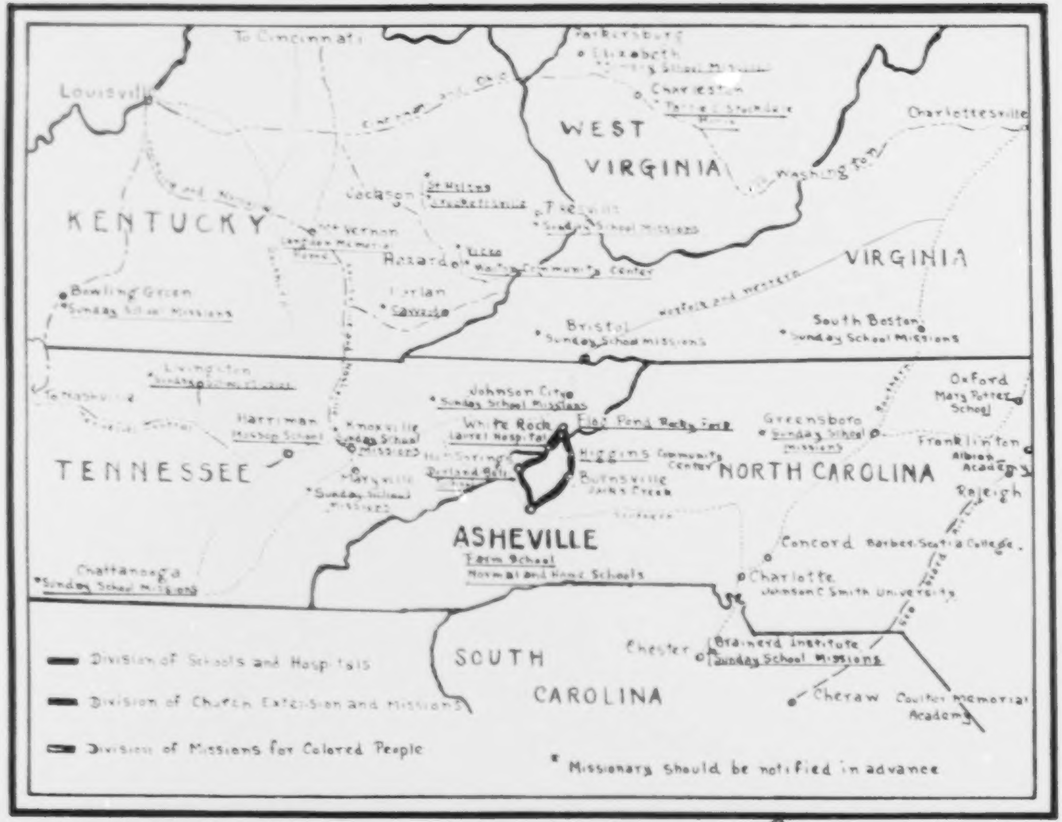
White Rock public school and two other points. Nurse McGregor also went to White Rock to vaccinate the area's children. And Miss Neumeister, Bible teacher, held leadership training classes when Dorland-Bell became a member of the Unaka Parish Council. The teachers helped, furthermore, with the interdenominational Daily Vacation Bible School sponsored by Dorland-Bell in the summer, and with a Religious Education Council formed by the Methodists, Baptists, and Presbyterians, including Dorland-Bell, which coordinated the town's church activities.

Pupils and teachers both were involved in extension worship services at neighboring communities, some quite a distance away, and often located on steep and muddy roads. For the two services held typically on Sunday mornings and Sunday afternoons, the uncertain school car at times could not make it all the way to the little church or old school house being used, so the Bible teacher and student volunteers would walk the rest of the way. As a part of the religious education course of Dorland-Bell, the programs were planned in class and always included a play written by the girls. In *Women and Missions*, Mildred Neumeister explained, "The gay-colored cheese cloth costumes bring life and color to these people who worship in dilapidated drab structures. It matters not that the girls frequently have to retire to the outside of the building to put on their costumes. It is a joy indeed to see the faces of the audience and Dorland-Bell girls as we worship together."

The trips were often ambassadorial for Dorland-Bell, as many mountain girls who were introduced to the school would not have otherwise known of the existing opportunity. In a mission publication, a Dorland teacher recounted her part in one of the Sunday programs saying, "Afterwards we met two little undersized, undernourished, wistful, eager-eyed girls who 'want to come to Dorland-Bell next year.'"

Nor did Dorland's extension work end with the school year. When the girls left for summer vacation they were armed with stories, hymns, games, and programs to use in their home communities, spread over four Appalachian states. During the school year they prepared original books of graces and stories to be used with different age groups in Vacation Bible Schools, Sunday Schools, or with their younger siblings and cousins. In the fall when the Dorland-Bell girls returned to campus with their "harvest" stories of service, Miss Neumeister wrote, "The joy on the faces of these girls as they tell of their summer experiences — if only it could be put on paper!"

These experiences, plus the many others of Dorland girls working with people, would enrich mountain living and reinforce the words of 1908 alumna, Maud Gentry Long, who wrote, "Dorland-Bell seems much like the Master Himself in that it is come that we might have life and have it more abundantly." □


To Cincinnati
Parkersburg
Elizabeth
Sunday School Missions
Louisville
Charleston
Tallie Stockdale Home
Charlottesville
WEST VIRGINIA
Washington
KENTUCKY
Jackson
Mt Vernon
Langdon Memorial Home
Hazard
Witten Community Center
VIRGINIA
Bowling Green
Sunday School Missions
Harlan
Norfolk and Western
Bristol
Sunday School missions
South Boston
Sunday School Missions
Livingston
To Nashville
Johnson City
Sunday School Missions
Oxford
Mary Potter School
Harriman
Mission School
Knoxville
Sunday School Missions
White Rock
Laurel Hospital
Flag Pond
Greensboro
Sunday School Missions
Franklinton
Albion Academy
Higgins Community Center
TENNESSEE
Hot Springs
Dorland Bell
Maryville
Sunday School Missions
Burnsville
Jacks Creek
NORTH CAROLINA
Raleigh
ASHEVILLE
Farm School
Normal and Home Schools
Concord
Barber-Scotia College
Chattanooga
Sunday School Missions
Charlotte
Johnson C Smith University
Division of Schools and Hospitals
Division of Church Extension and Missions
Division of Missions for Colored People
SOUTH CAROLINA
Chester
Brainerd Institute
Sunday School Missions
Cheraw
Coulter Memorial Academy
* Missionary should be notified in advance

"Presbyterian U.S.A. mission stations in Appalachia — 1931."

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A TIME TO EVERY PURPOSE: 1927-1942

To Each His Gift

The Folk Arts

One of Dorland-Bell's greatest contributions to society was preservation and enrichment of Appalachian folk arts. From its inception the school supported the dignity of labor and the worth of any item well-made by one's own hand. Spring onions grown and plaited into bunches by a toil-worn mother; earthen jugs of molasses representing months of work by an entire family; and baskets expertly woven from hillside gatherings of honeysuckle and white oak — all were accepted in exchange for board and books. Jane Gentry, mother of nine Dorland students, wove into the wee hours of the morning to finish beautiful wool coverlets used for tuition payments. Julia Phillips even had praise for the mountain farmer who hand-crafted wooden boxes for his barter-apples before starting the long, rough wagon trip to Dorland with his student offspring.

When the Presbyterians first came to Madison County the hand arts of our ancestors had already been lulled to sleep by the hum of the Piedmont's power looms and factories. One had to go back into the coves, as did Julia Phillips, to find homes with hand looms and weavers. Carvers of wooden toys and utensils, and makers of baskets were even scarcer. And if this were true in isolated Appalachia, then it had been longer since the rest of the country had seen these artisans.

Frances Goodrich, Presbyterian missionary who came to Madison County in 1897, having a trained artist's eye, was struck by the beauty of the woven coverlets made by the mountain women's ancestors. She also recognized the dire need of the women for an outlet — socially *and* financially. So, while Goodrich was opening and supervising the nine Presbyterian day schools in the Laurel country, she was also starting the Allanstand Cottage Industries — weaving first, then basketry, wood carving, broom making and rug-hooking (an art found only, at that time, in New England and Nova Scotia, besides the Allandstand radius). Goodrich, according to *Asheville Citizen* writer Virginia Terrell, had corresponded with a Londoner who wanted to revive England's lost art of coverlet weaving just as it had been brought over two centuries earlier. By 1917 Allandstand Industries had become incorporated and the sales room moved to Asheville (where it would be dissolved in 1931, only to change its status to "member" of the newly-organized Southern Mountains Handicraft Guild).

The success of the Presbyterian crafts revival was of great interest to John C. Campbell, Russell Sage Foundation worker, who visited Dorland-Bell and the other mission schools. He wanted to start a Danish-style school himself which would concentrate on folk arts. Campbell seriously considered several locations, one of which was Dorland-Bell in Hot Springs. Then, in the summer of 1916, he actually made an agreement with Dr. W. E. Finley of the Laurel mission to start a school of this type. But the plan, just as Lucy Shafer's 1918 Willows' folk school, never materialized and Campbell would be another decade opening his Western North Carolina school (ultimately upon property given by the family of Dorland students, Blanche and Lucille Scroggs).

However, the seeds of renaissance had been planted and continued to be cultivated by the Presbyterians even after Miss Goodrich's 1918 retirement to Asheville.

In fact, so intent they were upon preservation, the "progressive" Northern missionaries must have confused the Southern mountain children by giving a "slap on the wrist" for old-English "h's" attached to the pronoun "it" and for double negatives, while, at the same time, praising such things as old, worn-out "double knots" from looms of the children's great-grandmothers. And when Hot Springs housewives were buying Tetley's tea from the village store, Dorland teachers were brewing sassafras roots. The mountaineers, for the most part, too, liked their music "up-to-date" and foot-stompin', but when Dorland faculty heard the plaintive minor of an ancient English ballad they would schedule the singer for chapel program!

Yes, it would take a quarter century for Appalachians to fully comprehend the value of their heritage and to take pride in the folkways which had been brought from the old countries. (Pat Gentry of Hot Springs recalled how he would "scrooch down" in his seat when his grandmother was invited to sing folksongs at the public school, he was that embarrassed.) Because of the mountain isolationism, these intrinsics had not been forgotten or adulterated as had those in the flatlands.

In 1916 Cecil Sharp, the famous English folk-song collector, came to Madison County, starting his collecting on Shelton Laurel, where he wrote his wife that, "They are just English peasant folk who do not seem to me to have taken on any distinctive American traits. They talk English, sing English, behave English!" Headquartered by the Presbyterian missionaries, Sharp found the mother-lode in Madison County — more than ninety-one ballads he had added to his collection in less than a month.

Moving on down to Hot Springs, he met Miss Lucy Shafer at Dorland when he went to enroll Emma Hensley, thirteen-year old daughter of Reuben Hensley on Laurel. Sharp had become interested in the Hensley family singers and upon hearing that Emma wanted to go to Dorland he agreed to pay her expenses. (Her parents wanted her to learn to play the organ at Dorland and they hoped she would be deterred from marrying young. They also wanted her broken from her tobacco-chewing habit.) But, soon after arriving at the school, Emma packed her suitcase, thanked Mr. Sharp for being so good to her, and caught the ferry across the river. She headed home, twenty miles away, on foot and in the company of her boyfriend (who had, no doubt, replaced her Burley twist confiscated at Dorland). Sharp was not incensed, reasoning that the school clothing he had bought her would make a nice trousseau. "I am filled with admiration for her," he told his secretary, Maud Karpeles, as stated in her Sharp biography. According to Karpeles, the collector did not completely approve of the missionaries' work. He probably felt that once the mountaineer became "educated," the pure vessel of tradition, which suited Sharp's purposes, would be contaminated.

Whether he approved or not, he was quick to take advantage of the great friendship between Dorland Institute and Jane Hicks Gentry, who was often invited to entertain the school with her old stories and songs. She sang no less than sixty-four ballads for Sharp, all handed down by word of mouth from one generation of her family to another. (Later, when Sharp's *English Folksongs From the Southern Mountains* was published, it brought international focus upon Jane Gentry, Hot Springs, and other parts of Madison County.)

After the death of Mrs. Gentry in 1925, Dorland School further promoted Mrs. Gentry's folklore by urging Jane's daughter, Maud Gentry Long (former Dorland student and teacher), to continue sharing the family's "inheritance" with the school. During the thirties Taylor would often invite Maud to perform for the students. And, of course, Maud's "pay" was well suited to Dorland's budget. She, like her mother, charged nothing for her time and trouble. In February 1935 a brief item from the Hot Springs *Weekly Herald* stated: "Mrs. Long and Jane (Maud's young daughter named for Maud's mother), sang some lovely old mountain ballads in chapel Thursday morning. Some were love songs and very sad, while two were nursery ballads and very entertaining."

And thanks to Dorland-Bell, another graduate, Eugenia Lollar Elliott, who was a pupil of Maud's at Dorland, would later perpetuate the tradition by teaching the ballads to her North Carolina classroom students, to her own children, and to her church and community — even as late as 1986. (Eugenia had first been exposed to the folk tunes at Dorland when Mrs. Gentry was alive.)

Also during Ruth Taylor's administration, Richard Chase, folklore collector, was a guest of Dorland-Bell, teaching folk arts to the students and meeting Maud Gentry Long. He returned to Hot Springs time and again to interview Mrs. Long at her home next-door to the Dorland campus. A few years later Chase would publish his Jack Tales which were attributed to Maud's great-grandfather Council Harmon. In the book's preface Chase quoted Maud Long directly, commenting on her adeptness at telling Harmon's tales.

Dorland-Bell's recognition of the value of Mrs. Long's heritage and the school's frequent exposure of it were a help in drawing attention to her gift. She would, during the next decade, go down in folklore history. While in Washington, D.C., on a Dorland-related mission (caring for the Pond sisters, retired Dorland teachers), Maud Long, through arrangement of Artus Moser, Western North Carolina collector, recorded her ballads and tales for posterity at the Library of Congress. Maud's songs were also included in the great collection of Child ballads compiled by Bertrand H. Bronson.

At a different time, former Dorland student Nita Gahagan was a contributor to the Frank C. Brown folksong collection. Thus three of the world's major folksong compilations contain names of Dorland-Bell students and associates.

Another folk art preserved at Dorland-Bell and closely allied to the folk song, was the singing game, a form of folk-dance which needed no instrumental accompaniment — only the singing voices of the participants. These "games" were more acceptable to church leaders who disapproved of close-coupled social dancing.

Appalachian folklorists have disagreed as to the origin of many of the singing games, finding little documentation of the games' existence in the mountains prior to the arrival of social workers. However authentic, the games served the mountaineer well in providing a group entertainment which required no money and no instruments. Even the boys at the Willows would often "do-si-do" to the tune of their own voices on a dull Saturday night, as long as they didn't call it dancing. "Floating Down the River," "Johnny Was a Miller Boy," and "Here Comes Some Dukes A-Riding" were three favorites remembered from the twenties.

Sometimes, however, chaperones' eyes seemed closed and "regular" folk dancing was allowed at Dorland socials when there was a piano or other instrument. "Turkey in the Straw" and "Ole Joe Clark" were popular tunes recalled by Eugenia Elliott. The Virginia Reel took on a Tennessee squaredance style when Dewey Shelton, the student caller, would slip in an occasional "Birdie-in-the-Cage" or "Four Leaf Clover." If the chaperones noticed, there was never a remonstrance. Moreover, Eugenia remembered there being, at one time, a phonograph (with a horn) at the Willows to which a few couples glided through the sedate and proper waltz.

But, for the most part, Dorland-Bell's dancing activities were limited to the wholesome singing games. In the early thirties Richard Chase taught new ones at Dorland, and at other points on his circuit; George Bidstrup of Campbell Folk School brought the Danish games to Dorland, and John T. Morgan, traveling under the auspices of Berea College, taught more when he visited the school in 1939. (Morgan also had classes at Dorland in the making of shepherd's pipes from reeds which grew along mountain streams. The flute-like instruments could be produced in alto, soprano, or tenor, and created a lovely harmony when played together.) During the last half of Taylor's administration the members of the Singing Game Club of Dorland-Bell danced in area competitions and expositions such as the Southern Mountain Folk Festival held in Knoxville each spring. Former students Myrtle Crain Sams and Sybil Messer Reed both recalled these trips with pleasure. The traveling, the "costumes," and the eating at the S&W Cafeteria in Knoxville were exciting to the girls.

Although not a performing craft, the strongest feature, by far, of the folk arts program at Dorland-Bell was weaving, even to having a place in the school's academic schedule. Added to the curriculum in 1928, it was sometimes substituted for math or other subjects by girls who were not planning to go to college. Helen Hickman, the weaving instructor, developed the courses into a money-making industry for the school (using the same "co-op" principles as Goodrich), or at least, a pay-its-own-way program, which was so important during the depression.

In the beginning, there were two large hand-made looms given to the school — one, a heavy rug loom, over a hundred years old. Then others were made in the wood-working shop by Mr. Raleigh. The program was enlarged and orders welcomed. By the end of the decade the weaving room at Boydston Cottage held sixteen looms and was producing to capacity — hand bags, towels, rugs, place mats and table runners.

A beautiful logo was designed bearing the name "Dorland-Bell Looms," and was placed on each item along with the price. Markets were established through Miss Hickman's contacts and through the Presbyterian Board. An article in the May 1932 *Broadcaster* by Hilda Shelton stated that "Miss McGregor took some of our towels and bags on her speaking trip and apparently sold them, for she has sent back for more." And in the December second issue of *The Weekly Herald*, the following item appeared: "Miss Hickman of the Dorland-Bell School has stated that her department has sent samples of the girls' weaving to a traveling exhibit sponsored by the Russell Sage Foundation and the American Federation of Arts. As a result, they have received a number of orders from people in different parts of the country who saw the exhibit and admired the work done by the girls. . . ."

In 1931 Dorland-Bell became one of the first members of the Southern Mountain Handicraft Guild and remained a producing center of same for the life of the school. Miss Hickman attended Guild meetings at various Appalachian locations, adding to her knowledge all she could about mountain spinning, carding, dyeing and weaving, collecting old patterns, and observing the hues of native plants.

She also utilized the skills of native weavers when she could find them.

One local weaver she brought to Dorland, was Louise Payne Lamb, Laurel-born Hot Springs resident. Lamb, one of Frances Goodrich's early students, was credited with having woven the first piece to be sold at the Allanstand sales room. Other weaving techniques were learned from Belva Anderson Roberts, a former Dorland student whose own children were in Dorland at the time and who processed her own yarn "from sheep to loom." Mamie Roberts Keller (Belva's daughter) remembered the teachers' walking the five miles up the mountain to her home and after observing the weaving of her mother, they would say, "Now, Mrs. Roberts, you must teach these girls all you know about these things." (She had five daughters who finished Dorland.)

But her girls had lost interest early in an art which they remembered as a wearisome chore from their childhood. The worst part, they said, was picking the burrs and twigs from the freshly-shorn fleece; and the washing, dyeing, and carding steps were not much better. Then there was the spinning and winding, and finally the tedious warping of the loom, all of which were done by the children before the mother began actually weaving. (It has been calculated that one hour's weaving required twenty hours' preparation!) However, one of the Roberts' daughters had her interest re-kindled by Dorland-Bell's weaving class during the early thirties and she grew quite proficient. "I wove every chance I got — I just loved it," said Pauline Roberts Nix in a 1986 interview. When she went on to Berea College she took the instructor's course and taught weaving herself.

One of the reasons the Dorland staff members had been so interested in Mrs. Roberts' weaving was the natural dyes she used. Understandably, most mountain women had begun to use commercial dyes as availability increased. Although quicker and easier to use, the aniline dyes were not as rich in color nor as long-lasting as natural ones. By the thirties, it was feared that the home art of coloring wool was almost lost. Mamie Roberts Keller described the lovely hues of a special coverlet her mother had made once for Mrs. Safford (prominent Hot Springs resident). "It was done in shades of orange and brown, from wild touch-me-nots and walnut shells." And sister Pauline explained that their mother depended on the yarn's colors to give variety to her weaving since she only did "straight" weaving — cotton warp and wool filler — in making their clothing and blankets. With such a large family she did not have time for fancy patterns. "We used to call her blankets 'Indian blankets,'" said Pauline "because of all the colors."

To preserve the methods used by Mrs. Roberts and other "old-time" weavers, the Dorland teachers taught the students how and when to gather the natural materials for the dyeing of the wool. An article in *The Broadcaster* by Mabel Lee Cavin explained how the students managed to preserve the plants' colors which were only available during a week or ten-day growing period each year. "In the fall we are busy canning juice for dye. There are first the poke berries. . . . Later we remember that broom sedge, walnuts and different barks can be used. We can the juice from these and set it on the shelf. . . Miss Miller happens to be away for the weekend. On Monday she comes rushing into the laboratory. 'Oh! I found something new to make dye.' We get our kettles and can it — apple tree bark."

Because of the time involved, the natural-dyed pieces resulted in a superior, more expensive product, so there were a limited number of these "sent to market" by Dorland looms. For the bulk of the orders, the school, too, relied on commercial yarns, but, at least, the knowledge of the process of finding high-quality dyes in one's own backyard had been saved from extinction.

In addition, mountain arts were also being sustained by Dorland's associate schools. The Asheville Normal had offered weaving courses as early as 1924 when Eugenia Lollar went there from Dorland-Bell. She was one of the Normal students who was privileged to weave a web (continuous yardage) for Edgar A. Guest, visiting poet. "We always gave important speakers a gift of weaving — enough material for a suit, usually," recalled Eugenia, many years later. "And Ida Mae Willard, another Dorland girl, was chosen to make the presentation. Mr. Guest was so proud of the present."

The Asheville Normal College, too, housed the Frances Goodrich collection of antique weaving equipment and other mountain artifacts, and operated a sales outlet at the school for the early Allanstand Industries. Moreover, Dr. Calfee, principal, often invited Mrs. Jane Gentry to come to the school to share her vast repertoire of folklore with the Normal girls.

Out at Farm School, Henry S. Randolph, superintendent from 1927-38, was a folk dance enthusiast who fostered a program of singing games which would continue to grow through the years. Lillian McDevitt, dormitory supervisor at Farm School (and former Willows matron), would often sing the highland ballads, which she had learned as a child in Madison County. She also sang the old-time, "shaped-note" hymns in the mountaineer's unique way. The art of woodcrafting had always been a part of the Farm School curriculum and the boys carved items from native woods as well as from roots and boles, just as their ancestors had done.

In 1938 Asheville Farm School and Dorland-Bell School were selected to demonstrate their folk arts at the annual meeting of the General Assembly (highest Presbyterian governing body) in Philadelphia. Weeks beforehand Miss Hickman asked Mavis Shelton, Dorland student, to demonstrate weaving during the two-week session in Pennsylvania. Mavis was so thrilled at the invitation that she was willing to miss her own Dorland graduation ceremony, which conflicted. One of the Boydston looms was taken apart and packed, with all its accoutrements, into Miss Hickman's car for the trip North. "We stayed in the Presbyterians' homes," remembered Mavis. "There were about 10,000 people from all countries, and I really enjoyed it."

Thus, the Presbyterian Mission Schools did their share in rescuing our ancestral arts from oblivion. Nor were their efforts in vain, as was proven when Dorland-trained Hilda Shelton completed the cycle by returning to Goodrich's Laurel Country to teach weaving to another generation in the thirties. And now, in the eighties, Dorland-Bell grandchildren and great-children are finding a robust folk culture with accessible supplies, equipment, instructors, and guild organizations. Peggy Morris McAbee, granddaughter of George Lippard (Hot Springs resident who learned weaving from Helen Hickman), is a proficient weaver, as is Debra Painter Cowan (granddaughter of Dorland alumnus, Kenneth Burgin). Daron Douglas Moore even uses the loom of her grandmother, Maud Gentry Long, class of 1908. (Daron is also a folk musician of high repute.) Further proof lies in the popular Guild Fairs held each year in Asheville, and in the expanding Folk Art Center at Oteen — both direct outgrowths of the Allanstand Mission.

This perpetuation of mountain heritage did truly enrich Appalachian lives, but it was only a side product of the primary work of the Presbyterian missionaries. As Dr. Frances Goodrich herself wrote of her life's service in *Thirty Years of Trail Making*: "I have assumed and understood the driving power of religion behind them [these thirty years] and the supreme aim, the making of character through bringing men and women and children into contact with the living God. The story, however, is incomplete without more direct reference to our Presbyterian churches in the mountains, 'To each his gift' is true of churches as of individuals and our beloved church has its distinct contribution to make to the Christianity of the mountains."☐

DORLAND-BELL
LOOMS

"Dorland student Mavis Shelton weaving at the 1938 General Assembly of the Presbyterian Church, U.S.A."

A TIME TO EVERY PURPOSE: 1927-1942

From Day To Day

Curriculum

Over one hundred pupils were expected when Dorland-Bell opened in 1934, and McCormick Cottage, which was closed the previous year, had to be reopened. Until rooms could be found, some of the girls slept in the infirmary. The usual number of new staff members replaced some who had gone, and the eight buildings had been painted light gray, giving a fresh, unified appearance to the campus, still called "the beauty spot of the town."

Otherwise, opening day would be much the same as before. One unusual aspect, however, was the students' ages. Although ranging from twelve to twenty-six years, "the pupils now in Dorland-Bell," according to a mission leaflet, "are noticeably younger. The average age of the eighth grade, which was the highest [grade] five years ago, was seventeen; now the average of the tenth grade is seventeen." (The next year the average pupil age would change again as the preparatory class for the younger ones was dropped, "largely because of the difficulty of finding a teacher who would be the right sort," said Taylor.) The superintendent seemed to think that a difference in spirit was also manifest — a maturity and willingness to shoulder responsibility. A greater percentage of graduates were going onto higher schools, and education, in itself, seemed to be important to more mountain families.

While it might have begun, in previous pages, to sound like a public servant, Dorland-Bell had not neglected its "home-life." In addition to all the community benevolence, the school maintained a Class-A accreditation and kept its curriculum abreast of the times. In the thirties, just as in the past, the entire program was pragmatic.

For those who did not plan further schooling, Dorland offered four years of English, four years of science, three years of social science, one year of applied mathematics, industrial arts and woodworking. Courses required for all girls, in addition, were Bible, first aid, home nursing, home economics, public school music and gymnasium.

The ones who aspired to a Normal, College, or Nurse-training Hospital took the regular course laid down by the state — four years of English, four years of science, three years of social science, three years of mathematics, two years of French or Latin.

A two-year business course was given to Juniors and Seniors who could pay the expense of $3.25 monthly, plus textbooks and postage. This was a correspondence course with the University of Nebraska, supervised by the Dorland business teacher. The students operated the school store as part of the training in this course and also served as assistants in the school office.

Another course geared to the times was Rural Economics, which, for one thing, familiarized the students with available government pamphlets on poultry raising, gardening, and canning. And through the building of a model log cabin, the pupils learned the rudiments of home construction using little cash. A class in Household Chemistry taught different methods of preserving fruits — dried, sulphured, salted, spiced, and cold-packed. The study of chemicals in household pest control and in cosmetics was also of interest to the girls; as an experiment, they made hand lotion.

Field trips, challenging projects, and modern teaching methods were creative means used to keep students interested in the traditional courses.

The physical geography group went on hikes as part of their rock study, building an impressive collection of specimens. (The Hot Springs district was noted for its variety of mineral resources — barite, dolomite, limonite, shale and limestone — to name a few.)

Fascinating silhouette Christmas cards resulted from the study of light by the General Science class. A fungi collection indoors, and wildflower gardens outdoors were other science projects. And murals depicting various aspects of science were painted by the Art Class.

In the Bible room the Art Class also painted the screens which served as wall dividers with illustrations from the parables. Besides their water colors and oils, the artists learned "practical" applications too. They made linoleum-block Christmas cards, leaf-print note paper, handsome original-design leather items, and exotic one-of-a-kind batik prints to sell in the school's gift shop and shops of the Southern Handicraft Guild.

The English room reflected more students' side projects such as pen and ink illustrations of *As You Like It*, soap figurines of poets, bas reliefs of authors, even a model Shakespearian theatre.

In Woodworking, pupils produced carving, both ornamental and functional, but also learned the practical side of simple furniture making and repair. It was not unusual to see a member of this class atop a ladder replacing a broken window pane, or in the shop repairing the church's communion table, or making wooden window screens for one of the cottages.

Mr. Jim Raleigh's Home Mechanics Course introduced the girls to the mysteries of the household electrical panel, water faucet, and stove pipe, and even went "under the hood" of the school truck.

Dorland students mastered the complete process of photography from "snapping" to dark-room to sales in Miss Miller's Student Photography Cooperative. Low-cost film developing was offered to the student body and orders were taken for Christmas cards and calendars featuring a choice of photoprints.

Classes in Music Appreciation introduced the girls to Bach, Chopin, and

Schubert. They learned to "listen" to the meanings being transmitted by the composers and to recognize orchestral instruments. They also learned anthems to use in the Sunday church services.

Dramatics as a part of the English course had always been in Dorland's curriculum. (One former teacher, Susan Schock, could remember the excitement of producing J. M. Barrie's *Quality Street*, complete with period costumes rented from Chicago.) These plays were usually presented in the Hot Springs High School auditorium and were open to the public.

French and Latin were the prestigious members of the Dorland-Bell curriculum. It was unusual to have a high school French teacher with first-hand knowledge of the language, and who spoke it fluently as did the Dorland teachers. (Nurse McGregor was also French Canadian.) And there were few high schools offering Latin, which was required by many colleges. During the thirties, Ruth Taylor often served as Latin teacher as well as superintendent.

Good reading, too, had always been emphasized at Dorland but it seemed that Jane Morrow, the young English teacher, sparked fresh interest among the depression students. Graduate Robena Garrison Fitch later recalled that "Miss Morrow instilled in me a love of fine literature which has stayed with me through life." The library with its 3000 volumes was one of the most popular places on campus. Sybil Messer Reed, another former pupil, remembered that "Dorland-Bell had a fabulous library — the latest books — and I read 'every spare minute.'" Still another graduate, Pauline Reid Taylor, said that, "Being a bookworm, the library was one of my most pleasant memories."

The Home Economics classroom was another popular place, since most of the study results were tangible. Curtains for the classroom were sewn by the pupils, who also made dresses for themselves and for their sisters at home; one girl even made her wedding dress with the help of the Sewing teacher. Students sanded and scraped paint from old furniture to redecorate their bedrooms. In this class, too, they learned to make piecrusts, casseroles, cakes and cookies, to plan good, nutritious meals, economically, and to make a home tastefully attractive.

An extension of the Home Economics room was the school kitchen, where most pupils became involved with large-scale food preparation as they took their work turns; they produced dozens of loaves of bread and hundreds of biscuits at one time. Moreover, the girls who lived in the practice cottages had a wider variety of experiences in homemaking. For instance, at McCormick, when a girl had a birthday, she could invite a guest for a special meal prepared by the pupils living there. At Washburn Senior cottage they often entertained the school's out-of-town visitors, such as foreign missionaries and New York Board members, which gave them a chance to practice hostessing skills. One of their former classmates returned to Washburn for her wedding. The seniors had the excitement of planning and preparing the reception, decorating the house, and forming an aisle at the foot of the

Nursing majors

Nurse Annie McGregor

"Track team members"

stairs for the wedding march.

A special homemaking course was taught the Junior girls who lived in old McCormick Cottage. In great need of renovation, the house made a practical laboratory for learning. As part of the course, the students planned color schemes, refinished furniture, painted and made repairs to the house. They also planted a vegetable garden to defray food expenses. Miss Taylor told how an expense account book was kept by the girls, "with the cost of each meal meticulously reckoned at the rate of seven cents a meal — and they live well too, even if they do have to 'save their butter' to have when they are entertaining a teacher!"

Closely allied to the Home Economics department was the Home Nursing program under the direction of the staff nurse. In this course students learned artificial respiration, applying bandages, reading thermometers, taking pulse readings and giving hypodermics. Upon completion they received Red Cross First Aid and Home Nursing certificates. If a girl expressed a desire to become a nurse she would be given an opportunity to "try-it-out" at the school's hospital. For these "majors," training was given by Dr. Kimberly, the local physician, and Miss McGregor, the school nurse, in actual operating room technique with post-operative patient care. The older nursing pupils were permitted to assist in the delivery of at least one baby per year. Edith Trent Rogers recalled that, "for me, it was quite an experience!" (Some of the pupil observers fainted.) Moreover, a portion of class time was given to the study of family problems, questions of marriage and child rearing, and mental hygiene.

Equally important to the health program were the physical education activities — singing games, pyramid building, group games and corrective exercises, along with the competitive sports of basketball, ping-pong, tennis, track, and clock golf. Track events were of great interest in the spring and so was the earning of athletic letters. It took 500 points, or four points an hour, to get a "D" and an additional 300 points for the "B." Singing games, tennis and the other after-school sports provided a chance to earn the coveted "D's and B's." Leadership in physical education was stressed so that the girls could take charge in their home communities or in a career situation.

Other extended interests were supplied through the many clubs which sometimes varied from year to year due to the fact that each year pupils were asked to suggest changes or new interests; but most were old favorites and did not change. The Home Economics Club was formed by those who liked to cook and sew and do interior decorating. The Literary Club girls learned to interpret and write poetry and plays. A variety of things went on in the Girl Scout Troop, from tying knots to taking hikes. "Those who can really sing" were invited to Glee Club try-outs with many joining to perform on special occasions and in the church choir. The Crafts Club members studied dyes, vines, and reeds for basketmaking and other uses. There was even a club for girls who liked marionettes. The Weaving Club had beautiful rugs to show for their efforts. And, of course, Miss Miller would have a Nature Club. The Etiquette Club, Dramatics Club, Camera Club, Needlework, Debating and Science Clubs provided even more outlets. Membership in the Singing Games Club became restricted to "upperclassmen" who showed exceptional ability and interest in that type of game, because they often participated in out-of-town competitions and demonstrations, complete with swirling costumes.

Most of the clubwork was simply reinforcement of the classroom curriculum which produced an even better-prepared student. With all the community extension, extra-curricular activities, class work and domestic work (done completely by the girls) of the campus, there was no reason for a student to be idle or bored. The goal of such a varied program was to make the girls ready for all phases of mountain living.

"We are keenly aware of the problems that our young people must face," wrote Miss Taylor in a letter to friends, "even in their home situations, these days, and so are we striving more earnestly than usual to help them to form standards by which they may be guided in their living here and later. And for that, we are holding up, more than ever, the Jesus whom we all love." □

FROM *THE BROADCASTER:*

FEBRUARY SALE

We are now having a sale at Dorland-Bell gift shop. If you should like to buy, these are a few things your might like:

woven rugs	$1. and $2.
woven bags	$1.50 and $2.50
woven mats	15¢ to 85¢
table runners	$1. - $1.75
luncheon set	$2.50
coin purses	15¢
hand tooled leather pocket books	75¢ - $2
towels	75¢ - $1.25
scarfs	$1. - $1.50
ties (wool)	75¢ - $1.00
dish holders (hand woven)	15¢
toys and games	15¢ - 35¢
folded writing paper (leaf printed)	50¢
jellies (fruits and herbs)	15¢
book markers	15¢
hand woven book markers	25¢
hooked rugs	75¢ and 85¢

Mail orders will be filled promptly. If interested, write Miss Margaret Grant, Hot Springs, N.C.

A TIME TO EVERY PURPOSE: 1927-1942

By Their Fruits

Summertime

For the most part, the Dorland girls' summer vacations were an integral portion of the school's program, so closely connected were the two. It was during vacation time that the students earned their tuition for the coming year, either through a paying job or by contributing to the often meager work force on the family farm. During the summer they practiced the homemaking skills they had learned in class and in their campus work; they put into use nursing techniques taught by Miss McGregor; and they took the lead in community and church organizations. For some, their newly-learned social skills or business-course training would be employed. One Dorland teacher, speaking of the girls' summer activities said, "This is the test of our teaching."

The majority of the pupils went home in the summer, but a few remained on campus because they had no home to which to go or else they had no money to pay for the trip. Mrs. Maud Long, Dorland alumna, usually offered room and board, plus a small wage, to one or two Dorland girls in return for their work at her Sunnybank Inn across the street from the campus. Ola Harris Lincourt, former student, remembered sharing a room and wages (one dollar a week between them) with another "Dorland-Beller," when she, herself, had no place to go. "We got up at 4:30 and didn't get to bed, some days, until 10:00," said Ola. "We milked, fed chickens, made beds, served guests, washed on a washboard, canned, cleaned and more. It was hard work, but Mrs. Long was a wonderful person."

Since summer jobs during the depression were almost non-existent in Southern Appalachia, a few Dorland-Bell students went North with staff members. One pupil did baby-sitting in New Jersey for the brother of Annette Schafer, Dorland's secretary. Another student, who showed exceptional artistic talent, spent summers studying at Brown Art Colony in Nashville, Indiana, sponsored by friends of the Dorland staff. When Miss Hickman went home to New York, she took Dorland girls to Chautauqua to work as maids and waitresses in the large boarding house and restaurants. Two of the fortunate ones were Nola and Pauline Roberts, sisters, who said, "We had a ball!" They had been well-prepared at Dorland-Bell in work skills, as well as social skills, and did not find the cleaning, washing and ironing difficult or strange. Pauline had a co-worker who taught school in Philadelphia, working at Chautauqua each summer "just to enjoy the arts while making some spending money." And enjoy they did. There were always the orchestra's practicing, or concerts going on in the amphitheater where visitors could listen at will. Holders of season tickets for the plays would frequently be unable to go, offering their seats to the Dorland students. One time the girls heard First Lady Eleanor Roosevelt speak. "Summers at Chautauqua were an education unto themselves," said Pauline. And profitable, too — she thought she had made a small fortune when she was able to bring home thirty-five dollars after ten weeks' work.

Before going North, Miss Hickman, Dorland looms supervisor, also helped students earn money through the school's weaving program. She would arrange for some to remain at school after commencement long enough to fill orders from gift shops or individuals. Still others were permitted to disassemble looms, take them home, and weave all summer long. Weaving sales did not bring a lot of money compared to the tedious effort and skill involved but neither did anything else in those days. (One student hoed corn all day long for fifty cents.)

For those others who stayed on campus during the summer, there were the usual cleaning, gardening and canning to be done at school. One year Miss Miller launched a gardening project at the farm and she and the girls lived at Dingle-in-the-Dell. Expense and yield records were kept on the experimental five plots of ground, each designed to be a model kitchen-garden for a family of five.

In the spring their efforts had yielded scallions, lettuce, radishes, and rhubarb to give variety to dull winter menus; other delicacies were added as grown. Then, strawberries, asparagus, tomatoes, cauliflower, kohlrabi, spinach and many more plants were set out — mostly from seeds started months earlier in flats at the school's chemistry lab.

The projects' purpose was explained by Miss Miller in an article for *Five Continents* mission magazine. Since undernourishment was prevalent in the Southern mountains, according to Miller, Dorland-Bell taught that a variety of foods was necessary for good health. This teaching was supported throughthe school's menus, "But we have been failing to teach the girls anything about the raising of those present queens of the diet; lettuce, carrots, and spinach, and others of their rank. It was to overcome this lack that we launched the experiment."

Added to the gardening, the girls had themselves to look after that summer: their housekeeping and cooking, churning and laundry for ten people, plus their ailments of sunburns, strained backs and "green apples." They built a box and placed it in the creek at the Dingle to keep the milk, butter and cream cold. (Ruby Phillips, the youngest farmerette, was surprised to find her photograph on the full cover of *Five Continents* that fall. She had been "snapped" carrying a half-gallon milk jar to the "ice-box.") The girls picked gallons of blackberries to eat and made some into jelly for the winter. They even built, from poles cut in the woods, a roadside market shelter. Here was sold over twenty dollars worth of produce to villagers and passers-by. The pupils were a great help, too, in the fields at the Willows, "hoeing corn and shocking grain during long, hot days to earn their winter's tuition."

Besides all this, each girl performed some service in town at Dorland Memorial Church, teaching Sunday School, Bible School, cleaning the church or conducting meetings at the C.C.C. camp. They still found time to collect snakes and turtles for their terrarium, make ice cream, go on picnics, Young People's socials, and swimming. They also enjoyed reading, typing, and nature study.

Of course there were drawbacks to the summer's experiments — a few crop failures, weather problems, "and when we sprayed the beans for beetles, we killed the beans instead!" But, on the whole the project was a success, according to Isabel Miller. "First of all, with the exception of the bread and pastry which was baked, and the meat which we bought once a week, the vegetables from our gardens together with the milk and eggs from the farm, furnished our entire food for over two months." Cucumbers and kraut were canned for the school larder and late vegetables supplied the school's table until mid-October. Yes, the farmerettes had a very fruitful summer.

The same could be said for the large percentage of students who went home in the summertime. Their activities were, perhaps, more mundane, but they had many opportunities to share the skills acquired at Dorland; consequently, the teachers were interested in, and recorded many of the narrations of "what I did this summer."

One teacher wrote for a mission publication, the following: "From the reports which circulate around the campus, soon after school opens, one wonders how the fields of tobacco, corn, and potatoes would have been hoed, had not the farmer's daughters returned home. Almost every girl reports this form of summer activity. Some other summer occupations are: cutting wood, building a pig pen, washing [clothes] outdoors over an open fire, piecing quilts, taking care of all the sick and hurt persons in the community. . . besides taking part in all of the social and religious activities of the community. The mountain people look to Dorland girls for every type of help, and the well-rounded program of the school fits them to meet just the sort of situations that arise."

A few of these experiences have been excerpted from various Board of Missions publications, in the students' own words. When a child was bleeding profusely from a cut and the mother and neighbors panicked, the Dorland pupil said, ". . . I just paid no attention and applied a tourniquet and was able to control the bleeding till they could get a doctor. I didn't think much of what I did, but those women thought I was wonderful."

A second girl told good-health stories to neighborhood children and mothers, and, "when someone had a cold, I told them the remedy we here at Dorland-Bell use, and many came back to me with thanks." And from another nursing student's summer work: "For one week exactly I took care of an appendectomy case. . . I waited on her, gave her baths, had the care of the house, the cooking of all the meals, and the packing of her husband's lunches. I also taught a first aid class for a week."

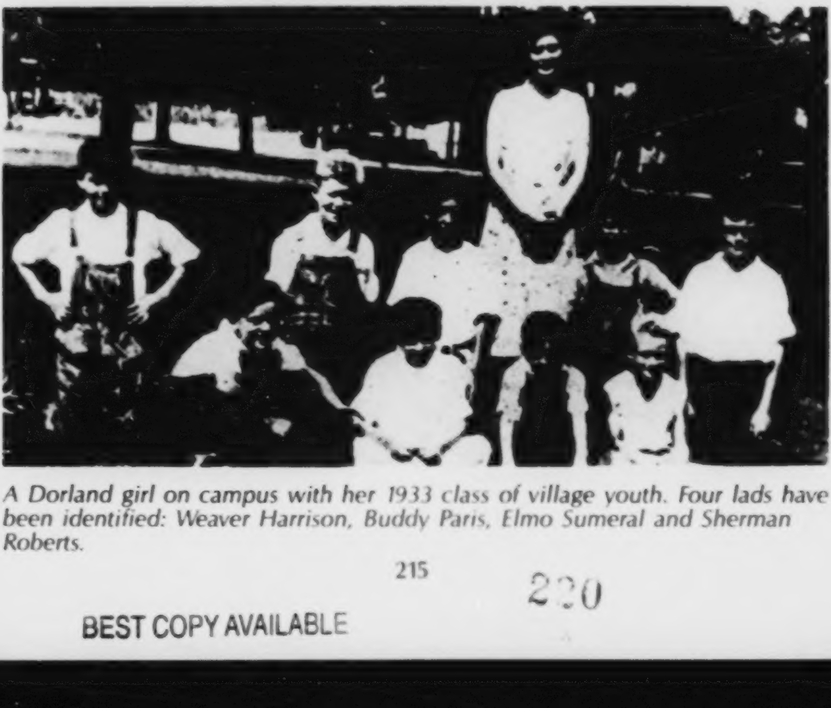
In addition, this Dorland student, for the rest of the summer, did spring house cleaning, washing and ironing, and cooking of two meals a day at her own home. She also made seven dresses, canned over eighty quarts of fruit and vegetables, and made twenty glasses of jelly. From lessons she had learned at Dorland, she built an outdoor furnace, repainted two beds and a stool and cared for the yard and house plants. As community service, she provided flowers for the church for two months, taught Sunday School for three months, and much more.

Many of the girls reported the performing of still other tasks, about which the teachers said, "All of this [would be] man's work anywhere else!" Besides the never-ending hoeing, there was the fodder to be pulled and tobacco to be cut — jobs which could not be scheduled but must be done precisely at the time of maturity, sometimes requiring days of work in the hot sun. The girls also helped tie large, unwieldy corn stalks into tall, straight shocks. They cut cane, crushed it, boiled and stirred and skimmed the syrup for rich, dark molasses. Moreover, the students built haystacks, which was not the simple job it appeared to be. The hay had to be pitched and piled with the stems aligned at a slant, high at the center for proper drainage. Girls carried drinking water to the field hands, and water for all purposes to the home from spring or well. Dorland pupils fed chickens and pigs, milked cows and then churned the milk into butter and buttermilk. They picked gallons of berries and bushels of beans and other vegetables, in addition to mowing grass and chopping firewood for the cook-stove. As this girl testified, "We cut tobacco for a week. There are no boys at home to help my father, so my sister and I did it. . . . In hanging the tobacco I got up in the top, then my sister, and then my father, for he had only one leg, so he couldn't climb well."

Of course the "woman's work" — ever-present housework, laundry, cooking, and mending — was done by *all* the reporting students. "But the most telling," stated an article, "are the canning figures — 2595 quarts reported canned by eleven girls, six of them having worked entirely alone and having canned 1235 cans, some of them half-gallons." Sometimes the canning was part of the depression barter system. A student described her case, "I helped my mother can a lot. She and I together canned about six hundred quarts, but not all for ourselves. We canned some on our house rent."

Unbelievably, the Dorland-Bell students found time to work in Christian Endeavor, Sunday School and in 4-H Clubs (two won a trip to the fair at Knoxville as prize in a dress-making contest). The girls also taught courses in First Aid and Home Nursing, played the piano for church services and led singing — "I taught five new songs at Young People's," said one. "I taught beginner's music [piano] to a small girl," said another. Nearly all conducted Daily Vacation Bible Schools, completely in charge, and sometimes in more than one community. One more excerpt told, "We had about twenty children from four to twelve years old in our Bible School. We taught them stories, songs, prayers, and Bible verses. . . . Three of us Dorland girls were appointed on a committee to raise money to re-paint the church." And yet another example, "I helped organize a Christian Endeavor Society. . . . The old people came to listen. I started helping a woman to learn to read and write. She did fine as far as she went. . . . I am hoping to continue this work next summer." Having all the same above-mentioned duties was a girl who was grateful to Dorland-Bell for allowing her to check out library books for the summer. "For my recreation, I usually read, thanks to Dorland for lending me books."

Perhaps these "vacations" were not fun-filled summer adventures, but they certainly brought self-respect and satisfaction to the Dorland girls, their families and neighbors. Their summer activities cumulatively reflected the strong ties to the winter curriculum of Dorland-Bell and to the influence of the teachers — teachers who urged students to see their mountain heritage with new pride and to offer themselves to its service. The closing remarks of the mission-leaflet writer are apt: "Long ago One said, 'He that would be great among you, let him be your servant,' and again, 'By their fruits ye shall know them.' Judging by His standards, we feel our girls are truly great, and surely you will agree that they have borne fruit in abundance. . . "□



A Dorland girl on campus with her 1933 class of village youth. Four lads have been identified: Weaver Harrison, Buddy Paris, Elmo Sumeral and Sherman Roberts.

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A TIME TO EVERY PURPOSE: 1927-1942

The Best Of Times

Holidays and Visitors

In addition to the "good ole' summertime" all other vacations and social occasions were, of course, eagerly anticipated by Dorland-Bell students. Some of these special times were national holidays, while others were traditional only to Dorland-Bell. There were even a few surprise events during the year.

The first excitement of the year was Opening Day, around October first, when pupils started arriving by train and bus, and a few by automobile. But preparation for the big day had begun back in August, or even earlier, as girls and their mothers made clothing and assembled the numerous other items necessary to the school term.

A paragraph excerpted from a *Women and Missions* article written by Ann McGregor described the scene: "You would love to spend the opening day at Dorland-Bell School. . . watching the cars drive up, seeing the varied expressions of the occupants, mothers frankly envious of daughter's opportunity, fathers removing boxes and bags very seriously and carrying them to the assigned rooms. The girls themselves are timorous, a little fearful of such a large group — so many strange faces, so many new names to learn, such strange accents some of these northern teachers have!"

Yes, it was all new to the freshmen or "little sisters," who were given a "big sister" to help them get settled. Early on the agenda was usually a visit to the infirmary to treat symptoms of apprehension, or blistered heels caused by new shoes, after a mostly barefoot summer. The food was also different. A few did not eat at first but each mother had tucked in something from the home kitchen to help during the trying hours. Entrance tests and physical examinations were done and the evening was spent in games — "where some are shy about entering-in while others show their innate leadership in urging their quiet neighbors to take part." After such a full day the girls were ready for bedtime, which was later than they had been used to at their farm homes. A great deal of adjustment was necessary for the majority of girls, but they gradually became accustomed to the routine.

Soon after the opening of school, an entire autumn day, called Mountain Day, was given to roaming the mountains. Pupils could choose from a posted list of hikes which varied in length and grade. Several trails were ten miles long — Rich Mountain, Safford Trail and Appalachian Trail — while shorter hikes were available for those less able. Picnic lunches were packed and an early start made. The fall foliage and the mountain-top views were memorable; and so was "the time we got lost, finally coming out at the Old Mill Wheel on Laurel River [six miles from home]," remembered Jean Thornburg Roberts, former student. They returned to campus by the highway, needless to say.

Another traditional fun day at Dorland-Bell was Hallowe'en. It brought the usual pranks of greasing faculty doorknobs with cold cream and displacing items on campus. A party featuring original-design costumes would be held in the recreation hall with its decorations of corn shocks and jack-o-lanterns. Apple-bobbing, fortune-telling and a house-of-horrors provided the entertainment, with the evening's climax being ghost stories by candle light.

Even small social occasions were made of February's presidential birthdays. There were classroom observations and chapel programs and a Washington Day-party once in a while. But Valentine's Day always produced a campus party on the Saturday night nearest February fourteenth. For days ahead of time paper Valentines were drawn and cut for exchanging, as well as for decorations. Refreshments and door prizes would be planned by the girls and it was all a welcome change in the long winter season.

April first, although not marked on the school calendar was fully enjoyed by the students, nevertheless. "We really had a good time on April Fool's Day," reminisced Edith Black Childs, Dorland graduate. One year they set the faculty breakfast table with cooking utensils — tin cups and jugs, cake pans, cooky sheets and fry pans, huge serving ladles, and long-handled spoons. Another time, a very fancy, but empty, bon-bon box was re-filled with carefully-worked, candy-colored mud from the upper campus, then passed to the teachers. One or two of them actually bit into the "sweets" before the joke was discovered. The next year, the dietition found her bedroom door would not open the morning of April first; its doorknob had been tied to one of the cast-iron radiators in the hall. Only the calendar saved the mischievous students.

Soon after April Fool's Day, most years, came Easter weekend which was passed rather quietly but pleasantly. There was always the Easter drama presented on Friday evening by the Dorland girls at the Presbyterian church; decorated eggs were hidden on Saturday afternoon for the Sunday School children; and the Easter Sunrise service was early the next morning, in addition to the regular eleven o'clock worship. Former student Myrtle Crain Sams remembered that one Easter a group of Farm School boys brought their musical instruments and presented a program at the church. "We really enjoyed that."

Since the girls did not get to go home often, had few visitors, and practically no spending money during the thirties, entertainment had to be devised. The recreational burden fell mainly upon the shoulders of the physical education teacher. The rest of the staff contributed ideas or props whenever they could, often helping just by "getting into the spirit." The students were continually amazed at the transformation of character in some of the teachers on fun occasions. "Miss Morrow could really surprise you. She had a flair for the dramatic," they said.

One of these instances was reported by *The Broadcaster* in 1933. An interesting Twelfth Night party was arranged by Miss Miller as a lighthearted gesture at the very nadir of the depression. Customs of "Old Christmas" were researched and employed. A cake was served which contained a bean and a pea with the respective recipients being named king and queen for the evening. All commands were theirs. Even Miss McGregor carried a dishpan around in her "appointment" as dishwasher for the kingdom; the *Broadcaster* stated that, "She looked like a painting of a European peasant." Miss Bray's outfit was described simply as "a scream." Twelfth Night gifts were presented to all, and the old Christmas tree was burned on McCormick Hill to the strains of "Auld Lang Syne." Fruit juice was then taken to Miss Taylor's yard and poured over a fruitless apple tree so that it would bear in the coming year (an old-country custom).

Of course, the main holiday celebrations came in November and December. There were only two actual vacations on the school calendar — Thanksgiving and Christmas — when students were excused from classes to go home. On Wednesday, or Thanksgiving Eve, the Thanksgiving play was produced and Thursday noon was the time for Thanksgiving dinner — a special event to the depression students even if there were no turkey. *The Broadcaster* preserved for us one year's details as written by pupil Huelette Robertson: ". . . Each found her place at a gaily decorated table. Miss Neale [art teacher] had used red cabbage leaves in the shape of a water lily filled with fruit for a centerpiece. Candles gleamed in brightly polished apples. The dinner, planned by Mrs. Cady [dietitian] consisted of chicken, vegetables, cranberry sauce, gravy, ice cream and other delicious foods." After dinner, there were games, stunts, jokes and similar "homemade" entertainment. Group singing ended the celebration. In the evening the annual Candle Lighting Service was conducted for the whole community at the Presbyterian Church. The students were then dismissed for the remainder of the weekend. The time was too short for some girls to travel home, so they were invited to accompany those who lived nearer. Very few, if any, were left on campus.

The calendar page was hardly turned until the exciting Christmas season was at hand. Plays, projects, and traveling were planned far in advance. The "little fir tree" on the front lawn set the spirit of advent with a star at the top of its ten feet, and colored lights which were turned on at dusk each day. The girls learned to make low-cost, but attractive, decorations from native materials and salvage. Clubs worked overtime on their money-making orders and service projects. And then, after the plays and programs for the community, the Dorland students, themselves, were entertained with a Christmas party in the diningroom, complete with tree, gifts, and decorations. A fine dinner preceded the poems and readings, and Santa Claus, who distributed gaily-wrapped presents from Presbyterian groups in the North. Dress materials, fountain pens, powder, perfume, manicure sets, books, and dolls were just a few of the various gifts which were carefully matched to the individuals. Jean Thornburg Roberts recalled once opening a pair of handsome new ice skates, "because I lived on the river." Following the party and the donning of coats and scarves, all gathered around the outdoor Christmas tree for carol singing. Very early the next day, the campus exodus began (some left on the five a.m. bus), but not before care had been given to the less fortunate. Since all had received a number of gifts, each girl chose one to drop into the Happiness Barrel which would be taken to a needy family in Hot Springs.

Among these typical depression celebrations was one not-to-be-forgotten year when Christmas vacation had to be postponed because of a scarlet fever quarantine at Dorland-Bell. The disease had been contracted by the seniors' "practice child." (As training for the seniors in child care responsibility, Miss Taylor had brought a little girl whose mother was confined to a sanitorium, to live at Washburn. The youngster was later adopted by relatives of a staff member.) None of the students took the fever, but two teachers did. When the quarantine kept the girls on campus at Christmastime, they were "devastated." Several secretly packed their bags and left, anyway, during the night, never returning. Since out-going mail had to be fumigated, each girl could write only one letter home. The faculty tried to compensate by making Christmas Day as festive as possible. On Christmas Eve students were allowed to stay up late listening to the radio, and were urged to hang stockings. Miss Taylor even dressed-up as Santa Claus. "There was every kind of fruit and candy we could imagine," recalled Lucille Davis Brooks, former student. "I never had a Christmas like that at home because I came from a big family — five younger and four older than I. It was a *good* Christmas."

But even more special than Christmas vacation, at least to a number of Dorland students, were the rare events with boys present. The Hi-Y Gospel Team or other Farm School groups sometimes came down for parties. Friendships would blossom briefly and the boys would walk the girls to the dormitory for a furtive "good-night."

Occasionally there were socials with the CCC boys, too. One was remembered by Betty MacLeod Scattergood, former teacher. "It was agreed by the two administrations that there would be a party at the Camp for the two groups. The young people were assembled, boys on one side of the room and girls on the other, when the Army officer in charge blew his whistle and shouted, "Mix." The shy, inhibited youngsters remained frozen until Miss Hill, Dorland's physical education teacher, stepped to the center and organized singing games to break the ice.

Another time was recalled by Medford Deitz who was stationed at Camp

Farm School boys leaving Dorland campus after party.

And Dorland girls preparing to leave Farm School campus after party (Dr. Randolph extreme left).

Another Farm School party at Dorland.

Alex from 1936 to 1938. The Dorland girls were entertained in the Camp's recreation building by a traveling magician show, with the hypnotism feature being the most intriguing to all, said Deitz. He could also remember how the boys managed to pass notes to the Dorland students as the girls took their constitutionals, although there were teachers at the front and rear of the line. These notes usually resulted in the Campers' being invited to the next social at the school. "We had a good time at the Dorland dances even if the girls were watched awfully close," reminisced Deitz. (A few CCC boys found their wives-to-be at Dorland-Bell.)

Sometimes, too, at the Dorland church, there were socials with the Boys' Sunday School Class of Kenneth Burgin, Dorland alumnus. The school paper reviewed a Womanless Wedding presented by Burgin's class to which the Dorland students were invited. The girls thought the comedy great fun, as they did all events with the "town" boys.

Other diversions during the school year were frequently furnished by campus visitors. Whether famous or ordinary, city folks stirred an interest among Dorland students. As they prepared for "company," the girls would wonder about the coming guest, whether there would be any excitement connected to his stay.

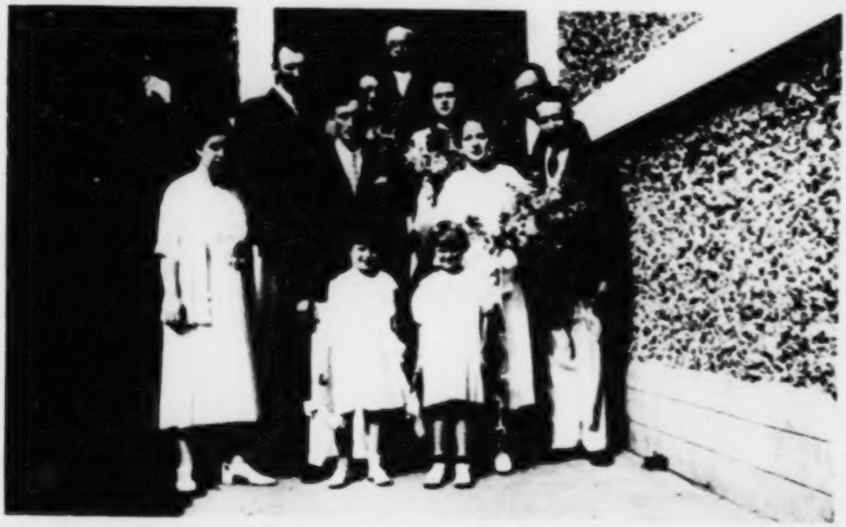
Rev. Campbell Wyckoff from Farm School could always be persuaded to perform impromptu violin concerts when he visited Dorland-Bell. And Mr. Richard Chase, noted ballad singer and collector came to the school, lecturing and entertaining with his shepherd's flute and his Punch and Judy Show which thoroughly amused the girls. He also taught new singing games and folk songs to Dorland teachers and students. (Hot Springs WPA recreation leaders came to the sessions to learn the same activities for their program.)

Both Home and Foreign missionaries commonly made "study trips" to Dorland-Bell, sharing, at the same time, their experiences from other cultures. Once there was a group of ten from six different countries — Borneo, China, Japan, Korea, Germany and the Philippines. They were interested in the success of the Presbyterian rural church and school projects. Important members of the Presbyterian Board of Missions were on Dorland's campus once or twice a year, too. Most were New Yorkers and were influential, well-known national citizens. Perhaps the most famous one was Dr. Cleland Boyd McAfee, Secretary to the Board, whose daughter, Mildred, was president of Wellesley College for six years before being appointed first Director of the WAVES.

In the mid-thirties, Dr. Torres, who was head of a mission school in Cuba, spent a week at Dorland-Bell with his wife and daughter. While he continued his lecture and study tour of the United States, daughter Isabelle enrolled as a pupil at Dorland-Bell for the winter. She was a cheerful, pleasant girl, but could not speak English. Miss Morrow tutored her in the language from an early primer.

Teacher Betty MacLeod with students.

Photo of Dr. Piccard made on Dorland-Bell campus.



A special occasion during the thirties was the marriage of student Mary Bartlett at Dorland Memorial Church. Only a few names of the wedding party could be recalled — L to R, front row flower girls: Lucille Bartlett (bride's sister) and Evelyn Raleigh. Second row: Nurse Ann McGregor, the groom and bride, and Dr. David Kimberly. Directly behind Kimberly in third row is Jim Raleigh. Dr. W.E. Finley, school pastor, stands alone at center of back row.

Another interesting foreign student at Dorland-Bell was Marianne Regensburger who was a Jewish German refugee from the Nazi regime. (She had been in a German re-training school which prepared Jewish children for immigration from the dangerous state. The males in the school who were under eighteen were actually taken to a concentration camp, at one point, for six weeks, then released. Finally, the teacher managed to bring the girls and thirty boys to America.) Dorland teacher Betty MacLeod heard through the American Friends Service Committee that Marianne needed a sponsor. MacLeod suggested to Miss Taylor that Dorland-Bell could help Marianne (who spoke some English) "get on her feet" and could broaden the horizons of the Dorland pupils at the same time. Miss Taylor agreed, so Marianne came to Hot Springs for a time and graduated from Dorland-Bell. She was a brilliant student and was popular with the other girls. Since she was not an Orthodox Jew Marianne found no difficulty with the Christian setting of Dorland-Bell. Elizabeth Ramsey Greer, former student, remembered that, "She was well-liked, maybe because she was different. We didn't have much excitement, I guess." Even though they were used to foreigners, to the Dorland girls, Marianne was a bit of a novelty — a person who had escaped danger and who had been a victim of the "Hitler" they were hearing about in Miss Taylor's "current events." And while Marianne's homeland was an axis power, Dorland girls felt no animosity. "We knew she couldn't help it; it wasn't her fault," said Greer, an orphan, herself. The native children could readily empathize with a person in a minority situation, and they might have secretly enjoyed a little feeling of superiority for a change, as they "took in" Marianne. It was also a rare exposure to religious brotherhood for the Southern mountaineers.

Finally, the student body of Dorland-Bell had the thrill of meeting a truly famous person when Dr. Jean Felix Piccard came through town. The world-renowned Swiss hot-air balloonist had joined the faculty of the University of Minnesota in 1936 and was in Hot Springs a short time later, when Miss Neumeister, out walking with the students, happened to recognize him. He was on the river bridge "making experiments with air currents," according to Frances Ebbs Johnson, former student, "and Miss Neumeister asked him to visit the school." The next morning he lectured at the chapel program, but his aeronautical engineering theories sounded fictionally futuristic to the Appalachian girls. Alumna Virginia Osborne Weaver remembered that "All those diagrams he made on the board didn't mean much to us. We just knew from the teachers it was really a special thing to have this man at Dorland and we were excited." Miss Miller took his photograph and made copies available to the students at seven cents each. Many of the girls bought the souvenirs.

Bringing to a close our account of special times at Dorland-Bell is the one event which made the others worthwhile — graduation. The commence-

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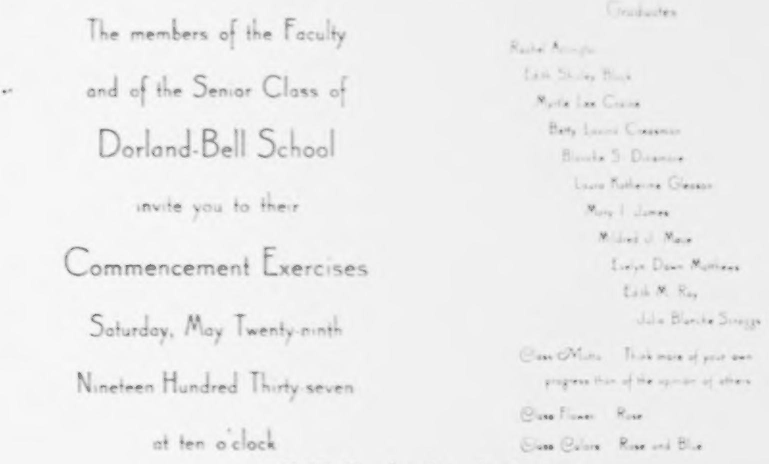
ment exercises, toward the end of May, usually spanned a full week and were considered the highlight of the school year. Baccalaureate service at the Dorland church would be on Sunday, with the Senior Class play at mid-week in the public school auditorium, and finally, graduation on the school lawn. (No one could remember rain on the occasion.) Baskets of garden flowers, climbing roses, and pink mountain laurel were everywhere. Lengths of fresh evergreen roping were made by the underclassmen and held to form an aisle for the senior processional. After the graduates had passed through, the roping was placed on the foreground in the shape of the year's numerals. The Maypole dance was sometimes held during graduation week, also. The pretty paper costumes and colored ribbon streamers with fresh flowers and dancing made this a favorite entertainment. At times it was called May Festival and included pyramid building and other gymnastics, singing games, or one-act plays. The graduation address was usually delivered by a member of the National Board of Missions from New York. Diplomas were always presented by Miss Taylor as well as special Bible and Health Awards. A visiting minister would give the benediction.

Yes, graduation was filled with excitement at the culmination of years of hard work, of family and friends who had come from a distance, and local guests, all assembled on the broad green campus, and of the graduates themselves, fresh-faced in white cotton dresses (which still had to be made by the graduates in Home Ec), looking to the future, a bit reluctant to leave Old Dorland's security. Freshmen, Juniors and Sophomores, each wearing a new dress or something "different," also enjoyed their participation in the festivities, as they pre-viewed their own special years. Commencement Day was, indeed, the grand finale of the year's pleasures at Dorland-Bell, to be counted among memories as "the very best of times." □



The members of the Faculty

and of the Senior Class of

Dorland-Bell School

invite you to their

Commencement Exercises

Saturday, May Twenty-ninth

Nineteen Hundred Thirty-seven

at ten o'clock

Graduates

Rachel [illegible]

Edith Shirley Black

Myrtle Lee Craine

Betty Louise Cressman

Blanche S. Dinsmore

Laura Katherine Gleason

Mary I. James

Mildred J. Mace

Evelyn Dawn Matthews

Edith M. Ray

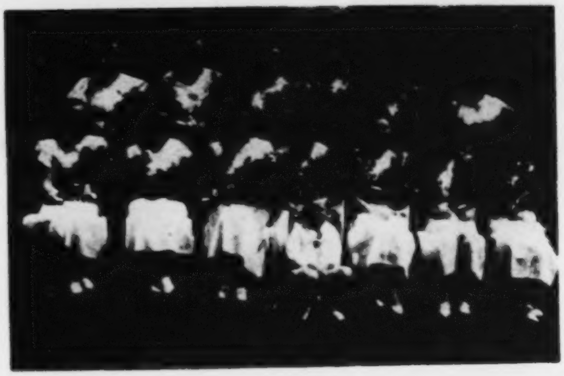
Julia Blanche Scroggs

Class Motto Think more of your own progress than of the opinion of others

Class Flower Rose

Class Colors Rose and Blue

1937 Graduation Invitation



Class of 1936: First Row—Edith Messer, Elvern Pennington, Callie Hensley, Gladys Dinsmore, Floy Auldredge, Mildred Phillips, Lois Fender. Back Row—Mary Lingafelt, Flora Trent, Jessie Wallin, Milon Hensley, Mattie Platt, Maude Smith, Mascot—Stewart Cuthbertson.

Class of 1937: Mary James, Rachel Arrington, Blanche Scroggs, Edith Black, Evelyn Matthews, Blanche Dinsmore, Mildred Mace, Myrtle Crain, Edith Ray, Katherine Gleason, Betty Creasman.

Class of 1938: Audrey Charity, Dora Davis, Marietta Davis, Thelma Davis, Edith Friar, Opal Garrett, Jessie Guinn, Ola Harris, Mary Hipps, Mary Elizabeth Holt, Ozela Jones, Emily Lance, Theresa Norton, Flora Rice, Mavis Shelton (not in picture), Alma Simmons, Ella Sizemore, Annie Mae Snyder, Vonda Strom, Jessie Walker.

Class of 1939: Front Row—Virginia Sparks, Frances Ebbs, Louise Blankenship, Delia Dowell, Mary Allison, Mary Lou Cook, Charlotte Hensley, Isabel Payne, Alma Hayes. Second Row—Mary Dean Roberts, Madelyn Hensley, Pauline Reid, Genevieve Weaver, Irene Pennington, Virginia Osborne, Jessie McPheeters, Reva Setser, Jonnie Penland.

Class of 1941: Front Row, seated L to R. (Mascot unidentified) Anne Fox, Jean Roberts, Jo Lee Kirk, Eddie Runnion, Ruth Jenkins, Delora Shelton. Second Row, standing—Iva Tilson, Marianne Regensburger, Mabel Lee Cavin, Helen Hoppes, Deslena Stone, Robena Garrison, Ruth Evans, Effie Tilson.

Class of 1942 taken some time before commencement — all did not graduate. Most have been identified: seated L to R. Not identified, Omega Rice, Opal Carnahan, Not identified, Not identified, Joyce Lewis, Mrs. Staub, housemother, Geneva Landers, Not identified, Maude Effler, Sybil Messer, Hope Tweed.

A TIME TO EVERY PURPOSE: 1927-1942

Loss and Lamentation

Weather and Sale of Farm

Progressive developments and joyous times at Dorland-Bell accentuated much of the Taylor administration, but, inevitably, there would be some memories reflecting discomfort and regret.

Episodes of bad weather occasionally interrupted Dorland's schedule and created problems. For instance the opening of school had to be delayed a few times due to a shortage of water. Letters were mailed to new students informing them of the situation and suggesting they enroll in another school, if possible. The prolonged drought of the thirties in Western North Carolina retarded crop growth (corn grew only knee-high), and required water rationing, adding to the general misery of the depression. At Dorland-Bell in 1932 there was no flushing of toilets — the old outdoor "johns" had to be put back into use; laundry was sent to Newport, with a limited number of pieces per student; baths were restricted to one per person per week, and then, no more than four inches of water in the tub. In 1935 Miss Taylor wrote friends in New York that, "So serious is our situation that we are having to boil all our drinking water, the laundry works spasmodically, and baths are very much of a luxury." Again, in the fall of 1939, the school paper reported a scarcity of water, more severe than before; and the Boydston girls had "crammed into Miss Hickman's car" for a weiner roast up Spring Creek where they went swimming and washed their hair in the creek. (The girls were adept at finding fun in hapless circumstances.)

Another drama was interjected by Mother Nature in March of 1936. Farmers had already done their spring plowing when a record-breaking blizzard hit Western North Carolina bringing twelve to twenty inches of snow. Many pupils were marooned in school buildings and there were shortages of food and fuel. Telephone lines were down and electricity was out in many places. (In Hot Springs a tragedy happened when the heavy snow collapsed the fire hall building, killing a young police officer, father of two small children, and nephew of a 1914 Dorland alumna.) A long line of cars came to a standstill in front of Dorland-Bell and the town's tourist homes quickly filled with stranded motorists; the school gave shelter to as many as possible. Three Dorland students, with two teachers, had gone to the dentist in Asheville and were forced to spend the night in Marshall. Eula Baxter Wilson, former pupil who was living at Boydston Cottage at the time, said, "We had to shovel snow to get to the dormitory for breakfast the next morning." However in the afternoon the sleds came out, snow cream was made, and the eighteen-inch accumulation at Dorland-Bell was thoroughly "exploited" for several days.

But a Dorland tragedy which had no "happy ending" occurred in July of 1934 — the death of Jean Garrett Ellerson. She had been a native of Hot Springs, as well as Dorland graduate, who had joined the staff a few years earlier as librarian. Coming from the oldest family in the town's history, her ancestor, Scottish-born William Neilson, was one of the earliest owners of the Warm Springs and the town's first postmaster. Jean's father and uncle had represented Warm Springs in the Civil War, both as officers. After graduating from Dorland Institute, Jean Garrett went to the Asheville Normal, later marrying William R. Ellerson, widower. The couple built a fine house on Sanders Mountain in Hot Springs overlooking the river and town, and Ellerson's young daughter came to live there. Suddenly, the family portrait was defaced when Mr. Ellerson died of apoplexy. Even though Jean went to work afterwards at Dorland-Bell she apparently was never able to adjust to his death. One former pupil remembered that Mrs. Ellerson was "tall and stately and wore the prettiest dresses — all black." Another recalled how helpful the librarian was to the students, ever willing to spend extra time with them. Still another told how "Mrs. Ellerson taught us to crochet those cute little hats that were popular in the thirties." Thus it was that the news of Jean Ellerson's suicide sent a wave of shock and bewilderment across the campus and town. There was much speculation, but no conclusion, as to the reason. Since Mrs. Ellerson, according to friends, had been to the doctor shortly before, it was suspected that she had an incurable disease, probably tuberculosis. Others said she had not been able to conquer the mourning. Whatever the reason, the young girls at Dorland-Bell were grieved and shaken. Fortunately, Mrs. Leta Buquo, well-known dormitory matron, took the job of librarian that fall and "time" began its healing.

On another sad day, two years later, the people at Dorland-Bell said goodbye to Annette G. Schafer who was being transferred to Asheville Farm School to be secretary to Dr. Randolph, Farm School's president.

Schafer had come to Dorland from New York at the same time (1923) as the Hadleys. In her position of school secretary she was bursar of the students' spending money, which placed her in an individual relationship with each girl. Even the very poorest ones would receive a little spending money from odd jobs and it would be deposited with Miss Schafer who "banked it" until the student came to make a withdrawal. (Pupils could keep no money in their rooms.) Pauline Roberts Nix, former student recalled that "One day a week after school we could get some of our money, maybe a nickel or a dime — certainly never as much as a quarter — to buy a candy bar or something else in the school store." Miss Schafer would give financial advice and see that no one squandered the precious little. At every transaction she would take time from her busy day to talk a little with each pupil. "We felt we had a friend in her. She was always smiling and we loved her dearly," said Pauline. Annette Schafer came back to Dorland often to visit, but, still, the girls missed her tremendously.

Finally, a terribly sorrowful change at Dorland-Bell came in 1938 when the Board of Missions sold the Willows to a private party (Sherman Ramsey and wife of Walnut). The reason behind the decision was not available, but it was reported that the farm was losing money, or, at least, not making enough profit that the Board felt it worth keeping. The depression had taken its toll and the Board had drained all available financial resources. Therefore, as a part of the overall belt-tightening, the beloved farm and Boys' Home, which had been acquired through mighty struggles over the forty-year period, was no longer connected to Dorland-Bell. (The proceeds from the sale — $8,924 — were placed in the Board's Rehabilitation Fund of the Unit of Educational and Medical Work.) Hoy Cuthbertson, able farm manager, moved his family up to the campus where he continued to be employed by Dorland-Bell as grounds supervisor. There would be no more fresh milk brought up daily from the dairy, no more picnics by the river, or blackberry foragings on Camel's Back. The quaintness of Dingle-in-the-Dell would belong to someone else. Indeed, it was a lamentable situation.

A study of all Presbyterian rural work had been conducted the year before, which likely prompted the Willows' sale. Moreover, the recommendations of the study group did not look good for the future of Dorland-Bell School, either. Looking back, the Willows' sale was just phase one of a larger plan of "plucking up;" consequently, the lamentations were only beginning. □

Class of 1932: (Left to Right)—1st Row—Margaret Sawyer, Pauline Shelton, Nelle Woody. 2nd Row—Flossie Rice, Myrtle Vance, Lotus Hensley, Shirley Garland. 3rd Row—Mamie Hensley, Effie Hensley, Pansy Rice, Majorie Raines. Not Shown—Mascot Jane Long.

A TIME TO EVERY PURPOSE: 1927-1942

The Catty-Cornered Door

Hospital

When Dorland-Bell alumnae are asked about their most vivid memories of the school, they frequently mention the hospital. Whether as a patient, nursing student, or entering student being inoculated, all had passed through the cater-cornered door of the building up on the hill.

Even though Julia Phillips had deeded her home, Breezy Crest, to Dorland in 1920, it was not developed as an infirmary until after Nurse Ann McGregor joined the staff in 1923. A year later, a two-story addition containing several large windows made the building more suitable for use as a hospital.

Since the immediate area offered no medical center, the Dorland-Bell facility answered the great need of the school as well as occasional cases from town. At times there would be minor 'flu epidemics or cases of mumps and measles — all requiring isolation — when the infirmary was a real boon. One year, immediately following Christmas vacation, there were so many sick pupils that Miss McGregor had to have assistance. Nurse Gail Isensee came from the White Rock mission to help. The illnesses seemed to be a combination of colds, 'flu and upset stomachs from "too much Christmas," said Miss Isensee.

In addition to daily dispensary hours there were the physical examinations for each girl at the beginning of the school year plus smallpox vaccinations and typhoid and diptheria inoculations. As one term opened *The Broadcaster* announced that, "So far one hundred girls have had examinations. The nurse found the following needed to be done:

11 needed oculist
23 " dentist
29 were underweight
59 tests for diptheria

28 needed tonsillectomies
38 " typhoid inoculations
36 " smallpox vaccinations
98 urinalyses

Typhoid precautions were taken especially during the drought years of the thirties. Even the teachers received their turns at "shots" when necessary. In an October 1935 letter to New York Board members, Miss Taylor related, "Just now we are finishing the painful process of 'sore arms' from inoculations for various things, such as typhoid, diptheria, small pox. We've all had our share of it!"

Simple surgeries such as tonsillectomies and appendectomies were also performed at the school hospital. For these, Dr. David Kimberly, the Hot Springs physician, was called in to operate, and an anesthetist was brought from Newport or Marshall (often Dr. McElroy). Students in the nursing class were permitted to "scrub-up" and help with these cases, which were numerous enough to give everyone ample opportunity. Miss Taylor wrote in a 1933 *Women and Missions* article that "Since we average yearly the removal of thirty pairs of tonsils, you will see how real this experience is."

In retrospect, it might seem that Dorland-Bell removed tonsils needlessly. On the contrary, at that time, it was considered remiss for a physician not to recommend taking out enlarged or suspicious-looking tonsils. In the "pre-antibiotic" age, the rationale was that infection could set in anytime, causing colds, arthritis, rheumatic fever and various other diseases. Tonsils were thought to be potentially dangerous; hence, they were better "out" than "in." (As late as 1975, according to the American College of Surgeons, the removal of tonsils and adenoids was the fourth most frequently performed operation in this country; Public Health Service provided for removal of tonsils in the North Carolina school system through the fifties.) And in 1935 the November fifteenth issue of the Hot Springs *Weekly Herald* announced that a tonsil clinic sign-up would be held at the public school; the operation, which cost twelve dollars, would be performed by Dr. Kimberly, using the Dorland-Bell hospital and equipment.

Diseased appendixes occurred fairly often on Dorland's campus, sometimes two or three at once. The operating room staff would be put together from those at hand, but the results were always professional under the guidance of Dr. Kimberly and Nurse McGregor.

In one instance, student Rue Culberson was awakened in the early hours of the morning by Miss McGregor's asking for help. In an article for *The Broadcaster,* Rue described the emergency appendectomy of classmate Pauline Roberts. "When I came downstairs Miss Taylor, Miss McGregor, Mrs. Kimberly and June [another student] were all dressed in their nurse's uniforms. . . . Misses Taylor and McGregor acted as sterile nurses. Because of Dr. Kimberly's skill in handling his tools the operation was soon over. June and I feel that this has been excellent experience for us. . . ."

A different case, however, which did not go as smoothly, was that of student Ola Harris, whose appendix ruptured while Miss Taylor was trying to reach Ola's parent in rural East Tennessee for permission to operate. Peritonitis had developed and students were quickly tested for matching blood type; then, Jessie Walker was placed in a bed beside Ola for direct, arm-to-arm transfusion. A new device called an IV was rushed from West Virginia but it did not seem to help. Dr. Kimberly sat by the patient's bed night and day, despairing more each hour. Ola would sometimes drift from the morphine's delirium when the doctor's nodding head would strike her bed. Finally, Dave Kimberly, who had never before lost a patient, could see no hope of recovery. Miss Taylor asked Mr. Raleigh to build a casket, because Ola's father was very poor and the body would have to be sent home. So on Sunday afternoon, even during Quiet Hour, hammer and saw could be heard in Dorland-Bell's shop — activity which proved in vain. For prayers were answered and Ola recovered, slowly, but surely. When well, she promptly went to see "her" handsome walnut coffin which had been donated to the local funeral home for use in another needy case. With subsequent attacks of appendicitis at the school, surgery was not delayed for want of parental permission.

Dorland nursing students also received valuable experience by assisting in the birthing of babies. Arrangements were made for one or two local mothers a year to deliver at Breezy Crest so that the seniors might participate. They looked after mother and infant for two weeks.

As a result of these training involvements, girls became familiar with basic hospital technique and equipment, and many Dorland graduates made nursing their careers. The German student, Marianne Regensburger, recalled that the operation she watched made such an impression upon her that she pursued a medical course for a short time after leaving Dorland.

As one alumna wrote describing the school's health program, "To me this is one of the most important of all desirable features, for wherever they go, whatever they become, whether they complete the work or not, all the girls need to know how to take care of their bodies and keep them healthy and strong. . . . How much this will mean to those living in isolated sections of our mountains many miles from a physician!"☐

Hospital and Birdcage

Class of 1933: Annie Alexander, Margaret Baldwin, Zilpha Hensley, Esther Higgins, Mary Lane, Elsie Parton, Elsie Rice, Agnes Sparks, Pauline Spratt.

A TIME TO EVERY PURPOSE: 1927-1942

An Iron Hand

Discipline

If one word could bond the Taylor administration to its distaff predecessors — Phillips' and Shafers' — it would be strictness. Students and faculty alike agreed that Taylor was uncompromising and demanding, and yet her school was reputed to be one of the best anywhere. Miss Taylor, according to the teachers, had high ideals, and expected all her associates to live up to them. She would not tolerate laziness, and worked the staff as hard as the pupils.

Neither would the superintendent settle for a report card marked with grades only. Each teacher had to write an essay-evaluation, in addition, stating the pupil's weaknesses and strengths and areas for improvement, not only in classes, but in her domestic work and in "co-operative living." The account also included the student's class standing. (These reports were first seen by the student, then mailed to the home.)

If a pupil could not read when she came to Dorland, said one former teacher, Miss Taylor expected you to rectify that soon, no matter how deep-seated the problems. These demands of Taylor's, coupled with the caring and dedication of the mission teachers, was responsible for building the school's strongest feature — emphasis on the individual.

There were many examples of girls who received individual support in one form or another. Graduate Hope Tweed Eller recalled that there was a student, whom family and community workers had classified as having a very low I.Q., even mentally retarded. At Dorland, the girl received enough enrichment and individual attention that she was soon performing on equal footing. Flossie Rice Shelton, another alumna, said, "I would never have graduated if Miss Pond had not helped me after hours with Latin." And Miss MacLeod took extra time to give private instruction in reading and English to student Marianne Regensburger and also assisted Marianne with her application to college. "Betty MacLeod must have applied herself very intensely to my various shortcomings," said Regensburger in a 1986 interview.

When student Ola Harris was at death's door, Miss Miller (who was away that year in school, herself) wrote to Ola every single day. Those letters helped pull Ola through. Hope Tweed Eller was grateful to Nurse McGregor, who, upon hearing that Hope aspired to a nursing career, allowed her to work at the hospital. "She didn't *have* to do that," said Hope, "and I appreciated it."

Besides moral and academic support students frequently received financial help from the Taylor administration. Nurse McGregor, who was also a pianist, gave music lessons to a few girls who wanted very much to learn to play, but had no money. And Jessie McPheeters Landecker, Dorland graduate, related that Miss McGregor arranged with a Mrs. Hopkins in Philadelphia to pay for Jessie's education beyond Dorland at the Philadelphia Art Institute. "She [Mrs. Hopkins] was like a fairy godmother to me. Each fall she would take me shopping for my school clothes. And my carfare to school and back would arrive, anonymously, in the mail each month, postmarked Hot Springs — seven dollars, a lot of money then." Jessie always suspected that it came from Ruth Taylor's pocket.

One very poor girl, who suffered a long, expensive illness while at the school, later marveled that, "I never had to pay a cent." Another student from a poor family was also befriended by Miss McGregor during the thirties. The girl's father made little money but managed to send each of his two daughters at Dorland and three sons at Farm School a little spending money every year. But the year that sister Mildred was to graduate, the siblings had to give their money toward her graduating expenses. After all, she had to buy her class pin, white dress material, shoes and stockings, and the other miscellaneous items connected to finishing school. Younger sister was glad for Mildred, and pleased to help, but oh, how she longed for a new dress of her own to wear at commencement. It was traditional that everyone have "a little something new or different" for the grand occasion, even underclassmen. "Each night I would get out of bed onto my knees, to ask God about it. A few days before graduation Miss McGregor called me up to her room and there spread out on the bed was the prettiest voile dress I had ever seen — with a ruffle at the neck and a wide sash tied into a big bow at the back. The dress fit me perfectly and I was so happy!" recalled the younger sister.

Moreover, many Dorland graduates were placed (on scholarships) in schools of higher learning by Dorland teachers, especially by Miss McGregor. From the strong nursing program at Dorland-Bell there were numerous nursing school candidates. Mamie Roberts Keller was advised by McGregor to go to Clifton Springs School of Nursing in New York where Mamie became valedictorian of her class. "Miss McGregor encouraged me and wrote to me often. On her way home to Canada, she would go out of her way to stop and see me, taking me out to dinner and asking about my successes and my problems, always interested in my nursing training." Another mountain girl told, regretfully, how Miss Taylor offered to pay her way to nursing school following Dorland-Bell, "but I made the mistake of my life and turned her down."

A father recalled that Miss Taylor sent for him once to come to her office to discuss his daughter, a Dorland pupil. Taylor asked the farmer for permission to enroll the girl in a Buncombe county college because his daughter showed much promise. The father said he just didn't have the money. "Who said anything about money?" countered Taylor. "And she paid Dorothy's way, every penny of it. That ole Miss Taylor was a good woman," the father concluded.

But not everyone shared his opinion of Ruth Taylor. Adjectives such as stern, rigid, odd, and frightening were often used to describe her. "I was scared to death of her," said one former pupil. "She had the keenest black eyes I've ever seen anywhere, and they seemed to bore right into you," said another. "She was a cold person and kept to herself" and "I was not afraid of her but I tried to stay out of her way" were further comments. Many people have said that "Miss Taylor played favorites and the others felt it keenly."

However, these negative remarks were nearly always tempered by the observations that "Miss Taylor was never unfair and she seemed to have the girls' best interests at heart." There were even those students who had no problems getting along with the superintendent. In fact, several responded, "I liked Miss Taylor." "She was sincere in her efforts and her forte was administration," stated Kitty Renfro Lee. Many other alumnae also noted that Taylor was a fine executive and seemed to have the respect and cooperation of her co-workers. The school ran smoothly.

Nonetheless, she did not tolerate anyone's breaking the rules. An example was the time some food was discovered missing from the kitchen. The guilty student was sent to bed without any supper. (A classmate later smuggled a snack to the weeping girl.) However, the sensational disciplinary case was the time near Christmas when several items were found missing from dormitory rooms, including a good brooch, a student's winter coat, and Miss Neumeister's train ticket home to New York (her brother always sent the ticket as a Christmas gift). In an attempt to elicit a confession all students were kept in study hall for several days, only being allowed to leave for sleeping and meals (which were not complete meals — "Just a snack, really," recalled one girl). During the confinement, scripture was read aloud and sentence prayers called for. "They read Philippians, chapter four, over and over!" said Jean Thornburg Roberts. Finally, an unsigned note was produced which offered an apology for the theft and stated that the author had panicked, putting all the stolen articles into the furnace. Then, according to former students' memories, each girl was made to write a paragraph to be submitted for analysis to a handwriting expert employed by the Southern Railway. The writer of the confession note was revealed and promptly expelled from school.

There were, of course, very few of those sensational cases. Most students were "scared to death" to break any rules, but some were bolder and just naturally mischievous.

Miss Ware once caught several house-maids, who had finished waxing the sleeping-porch floor to an inviting sheen, gleefully pulling each other across its slick surface in blankets from the beds. With hands on hips and eyes "as big as saucers," all she could say, over and over, was "I just don't believe this!" Other instances were a matter of bad timing, such as the day Edith Black was caught darning socks on Sunday and taken to the superintendent's office by Miss Bielby, the housemother. (It was also against the rules to wear socks with holes.) "We were kept so busy all week long that Sunday was the only time I had for mending," said Edith. Likewise Hope Tweed was caught outside without her coat on a bitter cold day and given a punitive dose of caster oil by Miss McGregor.

And then a "pre-meditated" incident was called to mind by Katherine Ellenburg Johnson, former student and part of a group of girls who slipped down the dormitory fire escape one night, running downtown to the drugstore and back without being detected.

Several years later, Jean Thornburg and her group, were not so lucky. They had found a cache of old costumes in the dormitory attic and decided to have some fun by dressing as men. With their hair piled under hats no one recognized them as they went to town and back. It was so easy, they repeated the charade the second night, whereupon someone reported them. In her office the next morning Miss Taylor said that she was disappointed that those particular girls — all "A" students — would be involved in such a flagrant infraction. In answer to why they had done it, the pupils replied, "Just to have something to do." So, Miss Taylor, to offset their "boredom," set the penalty for the following Saturday. They were to see that each student on campus, except the sick, was participating in some activity all day long — hiking, sports, work, or community service. It took a lot of planning, but they organized and executed the order. One of their friends, who only liked to read, hid in the attic with her book, but was found, and "involved" by her classmates.

"Serious" incidents of this nature were handled in Miss Taylor's office (where the student was further intimidated by having to sit on a low stool, "which I dreaded like everything," said Virginia Osborne Weaver). All minor problems, however, appeared before the Student Council Ruth Taylor had started when she first came to Dorland-Bell. This simple system seemed to cover all aspects of campus citizenship. Early in the school year the Student Government Executive Committee (representatives from each class, plus Miss Taylor) would meet and appoint seven committees of six to eight members each, with a faculty sponsor. The School House Committee was responsible for seeing that the classroom building was kept in order. Table manners and conduct in study hall, dormitory, and diningroom were under three more committees. Care and neatness of the grounds fell to the Lawn Committee and the most popular committee was Social. It planned all parties, games and picnics. Proper use and care of play equipment came under the Athletic Committee. These groups reported to the Student Executive Board which met weekly to "plan ways to create interest in the problems of the school and to see that all student laws are enforced and understood by the student body." At the beginning of the year an election campaign would find students making speeches and adopting "platforms" for the offices of Student Council President and Vice President. An Orientation Week for incoming students was also an innovation of the Council, as was the handbook, printed to welcome new students and "to make your first days here at Dorland easier and more pleasant. May it help you to understand us better and to accept our ideals from the first."

Those "ideals" included no chewing gum, no yelling out windows, no card playing, except for Rook, no noise in study hall (difficult to obey since the desks, from Phillips' day, accommodated *two* pupils each), to name a few. When students were brought before their peers in judgment, some felt the system unfair, in that the student judges did not have the maturity to "govern," in most cases, and were prone to let friendships influence their decisions. (Council members often had to chastise siblings as did Cora Elkins whose twin sisters "were always into something.") In spite of flaws, however, the process was beneficial in preparing students for the "real" world, and in helping most to feel they had a say in their conditions.

According to former teacher Jane Morrow Coffee, there were really no discipline problems at Dorland-Bell School. "The students were, for the most part, there because they wanted to be, and we never had any serious trouble."

But, surprisingly, there was the portent of rebellion once, in the late thirties, when the students, at least some of them, began to complain about the food. Even though the rest of the country's economy had improved somewhat, the Presbyterian Mission Board continued to be heavily in debt. And Dorland-Bell was probably noting the loss, for the first time, of the milk, butter and other foodstuff which had been supplied by the Willows. "The depression was still keenly felt at Dorland-Bell," said former teacher Betty MacLeod Scattergood (1938-42). "The students' meals were nutritious but so boring. And it always bothered me that the teachers' fare was better than the pupils'. (The rationale was that since board was a considerable part of the teacher's paycheck, it should be comparatively good.)"

"Macaroni and cheese and mashed potatoes — I vowed I'd never eat either, once I was away from Dorland-Bell," reflected Hope Tweed Eller. Another graduate stated, "We never had meat except at Thanksgiving and Christmas." Pauline Reid Taylor recollected the meager lunch menus — a bowlful of thin soup, applesauce and water. The students were actually losing weight as revealed through Miss McGregor's weekly weigh-ins. But Saturday's food was the worst — goulash, the administration called it — a combination of the week's leftovers mixed into an unpalatable "gom."

Complaints seemed to get the girls nowhere, so they decided to go on strike. One morning when faced with oatmeal for the "thousandth time" the pupils ate no breakfast; they sat quietly until the teachers had finished (faculty tables were in the center of the diningroom) and had dismissed them with the bell. At lunch time the same rejected oatmeal was placed, cold, on the table. It was thought the pupils would be hungry enough to eat *anything* by that time. But the girls did not touch it and remained orderly at their respective places. Sometime during the afternoon a few were questioned and allowed to tell of their dislike of oatmeal. They also explained that they were willing to eat leftovers on Saturday, if simply heated and served in their original form; the students would themselves work out the solution to "not enough of one thing to go around." At suppertime Miss Taylor stood in the center of the dininghall and announced that "I understand you do not like oatmeal nor goulash. We will not be having these anymore."

"And that was the end of it," said Pauline Reid Taylor. Dry cereal was offered for breakfast and the quality of the other meals seemed to improve. No one was expelled or even punished.

But Dorland's students were completely unaware, even though it had been in the newspaper, of an unsettling episode at nearby Asheville Normal which had taken place not long before and had possibly affected the outcome of Dorland's strike.

On March 2, 1937 a group of Normal students had gone to the school chapel, refusing to eat or attend classes until they had had an audience to their grievances. A spring vacation on the school calendar was their main demand, with secondary requests including "permission to have radios in dorm rooms, visitors on Sundays, and to be allowed to leave campus in automobiles." The *Asheville Citizen* newspaper featured long articles and photographs of the incident the next and subsequent days. Finally, in the March seventh edition a heading read, "Striking students win 3-day leave." Shortly thereafter several faculty resignations at the Normal were attributed to the strike, and things were never quite the same again at the school.

So Ruth Taylor with her usual astuteness had averted a potentially traumatic event at Dorland-Bell when she "sacrificed" oatmeal and goulash. It was likely the only strike ever recorded in the quiet little village of Hot Springs.

Another policy change at Dorland-Bell during Ruth Taylor's administration was the modification of the dress code. Since the beginning of the Phillips' reign, Dorland girls had been a prestigious-looking body, always neat and well-dressed, set apart in their matching uniforms, easily identified by teacher or stranger. The wearing of uniforms also reduced class distinction — no one person's dress was prettier, more stylish or richer-looking than the others'. Moreover, uniforms were a mark of quality; the best, most expensive private schools in the country required uniforms. However, mountain girls considered uniforms a squelching of their independence. They wanted more variety, and freedom to look like their peers.

So, in the late twenties, Taylor allowed school-day uniforms to be replaced with the cotton "print" dress, having long sleeves. A few years later, short-sleeved dresses were permitted, but never sleeveless ones. Next, the last vestiges of the private-school look were removed when the Sunday and travel uniform changed to regular, two-pieced wool suits for winter, and conventional dresses for summer. Even graduation dresses changed from street length to the popular formal style. By the end of the decade it was difficult to tell Dorland girls from "ordinary mortals" except at the hemline. No matter the style elsewhere, Dorland skirts were never short; knee caps had to be well-covered.

As time went by Taylor even softened the "no-makeup" rule, but only for Sunday and special occasions. She announced one day in chapel that since many students were going from Dorland-Bell to college, they should know the proper and tasteful use of cosmetics, so she engaged a local beauty parlor operator to come for a chapel lecture. At the program, demonstrations were given on types of face products — how to choose and apply — and also on nail care, equipment and polish, but only *clear* lacquer. Moderation was stressed, of course. And later, any girl who was heavily "made-up" for church would be sent back to her room for a face-washing. With the forties approaching Taylor further relaxed the dress code, permitting the wearing of the long-forbidden silk stockings, but again, only on special days.

There was no relenting, however, on another matter of discipline used, "for the health and safety of the pupils." Just as uniforms had been considered militaristic by the students, so was the "marching" aspect of Dorland-Bell. The girls often criticized Miss Taylor for this feature which had been employed since the school's origin. But in fact, it was used in most school systems — the practice of walking two by two, anytime the pupils moved as a group. While it seemed rigid and unnatural, possibly, to the girls, it was a sensible method of keeping students together and "countable." Being responsible for an uncontained number of mobile persons was difficult, as well as dangerous. A motorist or horseman (in the early days) would have been more likely to strike a "loose" pedestrian. Nonetheless, Dorland students, many of them, resented being "marched to church like little soldiers." To the village residents, however, the girls of Dorland-Bell were a pleasure to behold in their orderly lines, proceeding with a purpose, akin in natural grace to a covey of young quail in formation.

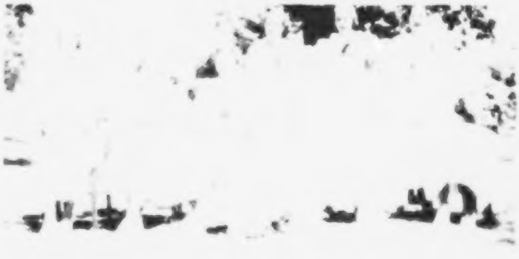
Compared to the terms of her predecessors, there was probably more social development at Dorland-Bell during Taylor's sixteen years than during Phillips' and Shafer's combined. Even though the social aspect of the program was not as progressive as the academic, Taylor permitted enough transition to keep from appearing backward in the fast-changing society.

Still, the girls sometimes felt out-of-style and behind times when they "went public." A few have confessed to feelings of inferiority at having attended a mission school, and yet the majority of former students say, "I was happy at Dorland-Bell." They enjoyed most, the friendships, the camaraderie, the fraternity they did not experience even with their siblings at home. (Many developed life-long friendships.) Over and over these graduates have testified to feeling secure and content at Dorland-Bell. The structured environment, while encouraging creativity and individual development, provided support and stability in a truly unstable world. One alumna wrote, "In later years, when war clouds darkened the world, I longed to go back to Dorland-Bell, where I would feel safe." Another graduate wrote, "I knew that the teachers did not love me more than my mother did, but their interest and care in sitting down to listen and talk objectively about any small problem, academic or personal, gave me a security that has lasted all my life. We lived by the rules and knew what to expect."

In summary, Ruth Taylor had had no idea of the rough waters ahead when she first laid hold of the Dorland-Bell pilot wheel. Out the halcyon seas of the twenties grew the thirties' depression storms, with the forties' war reef just ahead. It had not been smooth sailing for the superintendent. She did well to merely keep the ship afloat. And the discipline, while not exactly welcomed by the teenagers, was never unduly harsh or cruel, said both pupils and teachers. In fact, if Taylor's "strictness" coin could have been flipped, it likely would have read "security" on the other side.

Thus, in retrospect, as many former Dorland girls have declared about Taylor's iron hand, "It was probably the making of us."□

Class of 1934: First Row—Eva Goforth, June Edwards, Erline Elkins, Hilda Shelton, Ruby Proffitt. Second Row—Rissie Powers (did not graduate), Aline Elkins, Pauline Roberts, Kitty Renfro, Viola McDevitt. Back Row-Nora Hensley, Deaver McCracken.



Class of 1935: First Row—Cora Elkins, Rue Culberson, Twila Quarles, Verna Garland, Ada Mae Whittemore, Flora Lankford. Back Row-Evelyn Spratt, Ruth Davis, Reva Prestwood, Ruby Rogers, Wilma Briggs, Rissie Powers, Mascot—Lucille Bartlett.

A TIME TO PLUCK UP: 1942-1987

The Omega And The Alpha

Closing

"Modern-day" students secretly referred to the Dorland-Bell faculty as a "bunch of old maids," although Ruth Taylor (who was 52 in 1938) hired a considerable number of very young teachers, some still in their teens. She was also open to improved methods and progressive ideas. In fact, on one of her travel-vacations she became so impressed with the "new" Oxford group that, she, herself, received a "slap on the wrist" by the National Board for her organizing a chapter at Dorland.

This religious movement, founded by Pennsylvanian Frank Buchman, had the support of some Oxford University members and became known as "that Oxford group." It spread through England in the early thirties, appealing at the onset only to the professional and upper classes. Later, it received support from industrial workers and trade unionists. Buchman, a former Lutheran pastor, preached that a spiritual experience could change people if they followed his four "Absolutes" of LOVE, HONESTY, PURITY, and UNSELFISHNESS. The program utilized techniques of private conversation, group confessions, and silent meditation.

Ruth Taylor assembled "her" Oxford group in the little dormitory chapel early in the morning, before breakfast, twice a week. Pauline Reid Taylor, a former student-member, recalled it to be an activity of worship, which was entirely voluntary on her part. Virginia Osborne Weaver, of the same class, remembered that she had also been invited to join the group and had read the printed information, but thought it too idealistic. "I respected them, but I just decided not to join," said Virginia. Evidently, there was no coercion on Taylor's part to get members.

According to the Oxford Dictionary of the Christian Church, "The movement met with considerable opposition. . . both for its disingenuous use of the name 'Oxford,' and on religious grounds, e.g. that the conversions it secured were spiritually unsound and often only temporary, that its 'sharing' and 'guidance' were ill-advised. . . . On *behalf* of the movement it was urged that. . . the Groups presented Christianity in a language and manner which enabled it to reach many whom the Church had failed to reach; and that it was the mission of the Groups to shake the older Christian bodies out of their complacency." Possibly for the latter reason the Presbyterian Board in New York advised Miss Taylor that the Dorland Oxford group should be disbanded "because it was in conflict with the church's doctrine."

This incident was just the beginning of trying times between the Presbyterian Board of Missions and Ruth Taylor during the coming years.

Despite the high quality of Taylor's academic program, the dedication of the mission teachers, and the oft-proven need for the industrial school in Madison county, the Board was saying that there was a possibility Dorland-Bell had outlived its usefulness. The basis for the judgment seemed to be financial. The budget of the Presbyterian Church in the USA had improved somewhat, but still was not adequate to maintain many of the established programs.

Back in 1932, at a meeting of the French Broad Presbytery (which encompassed Madison county and adjoining Tennessee counties), Rev. James Hyde had reported the following: "The year that has just ended has been a period of unparalleled difficulty for the Boards of the Church. . . . Receipts have fallen off necessitating drastic economies and still the Board is facing a huge deficit, the exact amount of which has not yet been reported but which may reach three hundred and fifty or four hundred thousand dollars." One of the "cuts" had closed the White Rock hospital (nullifying years of efforts by Frances Goodrich and others to secure the vital facility). At this Presbytery meeting, knowing the great need for a medical center to serve the 4000 underprivileged people of the laurel region, the delegates implored the Board for budgetary priority "because of the center's relation to the Laurel Parish of which the Laurel Hospital has been a large and contributing unit in the past." The request was granted and the hospital remained open, albeit in a greatly reduced capacity.

And again in 1934 the minutes of Presbytery stated that "the year just closed has been one of the most difficult in the long history of the Board of National Missions. . . . This resulted in the loss of 90 missionaries, the dismissal of 17 headquarters and field secretaries, consolidation of various fields and closing of operations in others until 484 points had to be given up."

Consequently, the Presbyterian Church, U.S.A., had sunk into an indebtedness which could not be resolved in a year or two. All monies had been put to contingency use, even the pension funds, but, by the mid-thirties the Assembly was still trying to find a way out of the financial morass. To this end, a program of study and evaluation was launched by the Board of Missions which would have an ultimate effect on Dorland-Bell School.

In November 1937 the *Asheville Citizen* carried an article which must have shocked and saddened the entire village of Hot Springs, even Madison county. One paragraph stated that: "The Board expects to merge the Asheville Farm School near Swannanoa and the Dorland-Bell School at Hot Springs into a co-educational institution which will emphasize a vocational program." The announcement was followed in ten days by another, containing more grim details: "The report of a special committee at a meeting of the Board in Albuquerque, New Mexico, cited that the Board was fulfilling its general

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policy of adapting specific programs to changing conditions and needs in its various mission fields." The same report declared that the Board was terminating its support of the Asheville Normal and Teachers College.

Other findings of the "hatchet" committee showed that the most acute need was one of vocational training for high school youth. It further stated that "Among the few high schools which are doing significant work toward preparation for life and service in the highlands are Dorland-Bell and Farm School, both of which have attracted enthusiastic comment from educators here and abroad interested in a better rural life." (Subsequently, the committee had recommended the continuing programs of *both* schools, only at *one* location.)

If the Asheville newspaper were available on Dorland's campus, the pupils did not see it; because they had no idea a plan was afoot to move the school. Miss Taylor, knowing it would undermine morale and enrollment, kept the reports quiet. After all, Board plans for Dorland-Bell had appeared in newspapers before, never coming to fruition. She also hoped the Board could be persuaded to reconsider its decision. Perhaps, if it came to pass at all, the location of the new school would be in Hot Springs or close-by, thereby reducing the trauma.

In the meantime, Ruth Taylor prayed and kept her secret, tightening her belt and that of the school. Macaroni continued to appear on the menu and finances were watched more closely than ever. Girls who were prolific weavers were kept at the looms, sometimes missing classes, for their income-producing products. Students were never allowed to "beg," remembered Elizabeth Ramsey Greer, but, "We were told if any friends or relatives 'offered' donations to the school, we should accept graciously." Elizabeth's guardian-aunt tried to make tuition payments with farm produce as had been customary, but Miss Taylor said money was sorely needed instead. So, the aunt managed to raise the cash, and in addition, took gallons of tomato juice and grape juice she had canned. Contributions of sweet potatoes, Irish potatoes and cabbage were welcomed, too.

Taylor launched a publicity campaign, aimed at the New Yorkers. Examples of existing poverty were cited, whenever possible, to support the thesis that there was still a need for Dorland-Bell mission school. A late-thirties pamphlet (written by Taylor and published by the Board) described one Dorland case:

> Several years ago A—— came to us; no home, her mother dead, her father in a lumber camp where he had no place for her. Except for five dollars, she had no money from her father that whole year.

The school wrote to the father repeatedly for tuition money. Even though the man knew his daughter had no place to go, she never heard from him and, since that time, had been entirely on her own. She worked long hours

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each summer for her clothes and tuition, never complaining, but learning from her experiences. She even looked beyond her own problems to serve others in the community extension program. Planning to be a doctor, she was already the "right-hand" of Nurse McGregor; she also assisted the local physician in operations, obstetrical cases and emergencies, such as a slashed abdomen and a cut throat. The publication further stated: "Out of this has come our most outstanding leader, one who would more than hold her own with any girl, greatly concerned with the morale of our school."

The second example gave B——'s home credit for being one of "the worst." Her family for generations had been considered worthless. The father was more often in the penitentiary than at home, the brothers deemed "ne'er-do-wells," but B—— had a plan to "be somebody" and to help in her community. She, too, worked hard every summer and vacation to better home conditions, holding beautiful candle-lighting services and organizing young people's societies. It had been said, "You can't make anything out of B——; you must remember her background." But B—— had proved them wrong. Dorland had given her a chance to rise above her background and she had used it admirably.

Taylor also cooperated in a film project being made by the Board which showed the work of Asheville Farm School and Dorland-Bell. Paul James, a Farm School student at the time, and brother of Dorland student Mary James, recalled how he came to Hot Springs as a helper on that project. "We went to the end of the road with the car, then carried the cameras and equipment the rest of the way — two or three miles — on nothing but a pig trail. The family (of a Dorland girl) lived in a one-room cabin with a dirt floor, and didn't have a thing but a little garden out on the side of the hill. It was one of the poorest places I'd ever seen, and I thought I had come from a poor family!"

Printed in a five-page leaflet was still another story written by a Dorland student about herself, and brought in to see if Taylor could use it in the "campaign." It began: "Ever since I can remember, life has been hard. I come from a large family where there is hardly enough food or clothes to go around. For this reason, I was growing bitter and selfish. We hear so much about big families learning to share. Well, I can say that if there is not enough for you to begin with, the person with whom you are forced to share is not very popular." C—— continued her "autobiography," saying that morals were not taught in her home since her parents worked the fields from daylight to dark, then had to prepare meals, do the milking, stock feeding and endless other chores. "From such a home I was plucked by the community school teacher and sent to Dorland-Bell. Having been here nearly six years and looking back, I shudder to think what would have happened to me had I not come." She told about the profound effect the Vesper services and chapel talks had had on her, about her struggle to develop a "beautiful character," and about the skills she had learned in homemaking. Her plans for placing her younger brothers and sisters in Presbyterian schools were revealed along with her hopes for her own future. C——'s closing remarks should have convinced any reader of the worth of the school: "Dorland has served where home failed; Dorland has served where community churches failed; and Dorland has served where public schools failed."

Even more persuasions were given by Taylor in a small publication called BREVITIES:

> In spite of good main highways and public school buses in the mountain region, many girls still live far back from the road, up long, steep trails, impassable in wet weather, which is a good share of the wintertime; others have lost father or mother or both, have no homes, must 'make their own way;' the rural parish pastors and community workers feel the need of having young people trained for community leadership the way that the public school does not yet do. For all these reasons — Dorland-Bell.

Taylor's impelling presentation continued with this touching story:

> One recent fall day, soon after the opening of school, the principal heard a knock at the door. Answering it, she found a mountain mother. The following dialogue took place.
>
> MOUNTAIN MOTHER: Be you the woman that takes in the girls?
> PRINCIPAL: I reckon I am.
> MOUNTAIN MOTHER: Well, I've come to get you to take in my girl.
> PRINCIPAL: But we've already taken ten more than we have room for.
> MOUNTAIN MOTHER: Law, honey, if you've took in that many extry you sure can scrouge one more in.
> PRINCIPAL: But we have no bed for her.
> MOTHER: She can sleep on the floor.
> PRINCIPAL: But we wouldn't have food for her.
> MOTHER: She can bring her own rations.
> (Principal hesitates.)
> MOTHER: You'll be savin' her from her grave if you take her, for she's jist a-cryin' to come.
> PRINCIPAL: But why can't she go to school at home?
> MOUNTAIN MOTHER: She's got so far to walk before daylight and after dark, and hit's such a lonely trail, and she's afeared.
>
> In the face of the persistence of this mother, who had an answer to every argument, what could the principal do but give the girl the chance her mother had not had?

And Ruth Taylor had the statistics to back her arguments. Each fall the dormitory and practice cottages were filled to capacity, with more would-be pupils turned away. Elizabeth Ramsey Greer, who enrolled in 1940, stated that she was put on a waiting list after her application had been approved, and notified at the first opening, several months after school had started.

During these years of "cat and mouse" being played between the Board of Missions in New York and Ruth Taylor of Dorland-Bell (following the 1937 prediction), the academic strength of the school was never allowed to weaken, even with the lack of funds. Contrarily, it needed to be stronger than ever to support Taylor's contentions of excellence. Several members of the class of 1940 were held back a year because Miss Taylor adjudged they were not well enough prepared for their college aspirations. (The students were infuriated and several quit school.)

Ruth Dixon, the new Home Economics teacher in 1939, recalled that, "Miss Taylor would check our performance by walking into the classroom unexpectedly, and slipping into a back seat to observe for awhile. She would also conduct cottage inspections [Dixon was McCormick's housemother] after we had gone to school for the day, and we would return to find notes all around." (If Taylor were captain of a sinking ship, it would not be known through her lack of attention to details.)

Dorland teachers had always been encouraged to be on the alert for talent in students, but it was more important during Taylor's "defensive" years than before. Jane Morrow, English teacher, inspired creative writing both in classes and through the school newspaper, which she sponsored. In 1941 she submitted a student's poem to a state magazine where it received honors and was published. The author, Elizabeth Ramsey, an orphan from Laurel, was then selected to represent the school in an exhibition and formal luncheon at Belmont-Abbey College where she read her poem and received an award. All this had Ruth Taylor's deepest blessings.

Being a very private person, the superintendent kept her worries about the school's status to herself. To new personnel, she was even more cordial, seemingly, so that the executive problems were never detected. Ruth Dixon, who was at Dorland only two years, said that Miss Taylor was especially nice to her, and helpful. "She always encouraged me and complimented my work. I thought she was a lovely person." Other staff members were good to the new teacher, too (standing out were Miss Miller and Miss Guernsey). So, Dixon's leaving at the end of 1941 was simply because she wanted to change careers. She had no idea that the school might be destined to close. There was not as much as a hint during the two years she taught there. "I was never questioned nor refused in any of my requests for food supplies for the cottage, or classroom materials. I don't remember that the school's budget was ever mentioned to me. We ate very well at McCormick, but of course, we didn't have 'steak.'" The next spring, in 1942, Dixon returned to Dorland for a weekend visit and still was not aware of any signs of "doom or gloom."

Nor did Taylor allow the community to guess that there might be trouble on the horizon. In fact, by 1939 Dorland-Bell's extension work was at a record high. Students worked with the townspeople of all denominations in the churches and in campus organizations, in surrounding communities and counties, and in the local CCC Camp. The girls conducted worship services, Bible Schools, and Christmas and Easter programs; Dorland's nurse did vaccinations and First Aid training at public schools; and Miss Franklin, the music teacher, held "singing schools" in the communities of Rocky Fork (in Tennessee), Carmen, Hurricane and Allegheny. Dorland-Bell's influence was felt and appreciated far beyond the campus boundaries.

In addition, the superintendent wanted to do even more for the village young people. One late-thirties' report to the General Assembly stated that the Dorland-Bell School was providing the only social life in the town of Hot Springs. The CCC Camp boys who were in the Dorland Bible class were also eager to help find possibilities for more community recreation. Miss Taylor's own words from the report were: "To function effectively we need a community building and at least one staff member with a light enough school schedule to leave room for community activities. We feel we have reached the maximum service possible under present conditions and this is tragic for the need is increasingly greater."

In the broader-world concept, too, Taylor tried to involve the Dorland pupils. Unlike the typical mountaineer, the school's executive had traveled widely and had seen first-hand many of the places and conditions portrayed in news reports at the time. Consequently, she saw that current events were not neglected in the school curriculum. Reporting again to the Board of Missions, Ruth Taylor described the Dorland class work, saying, ". . . 'problems of democracy' stimulates thinking on all sorts of present-day problems as do social science classes, where just now the Chinese-Japanese question is uppermost." She praised the Dorland girls when she wrote a letter to Northern friends: "You'd be surprised at the intelligence shown in their discussions of Nationalism in our Mission Study Class. They have more wisdom than some rulers, it would seem!" Furthermore, as war clouds gathered over Europe, she put special emphasis on "education for democracy."

And yet, even with this focus, it was difficult for the young Appalachian girls to relate to Hitler's take-over of Czechoslovakia. So, in 1941 when the United States entered the war, the pupils heard the news with some alarm, but, as a whole, felt no personal threat to their lives. One night a week, they ate cornbread and milk for supper in deference to the war effort, and Dorland's patriotism was stirred in other superficial ways. However, the full portent was not realized, generally, except for those students who had brothers or boyfriends in the service or of draft age. These were visibly worried.

Ruth Taylor had lived through one world war, her brother Paul having served as a Lieutenant on the home front, so she was not unfamiliar with, at least, the *known* atrocities. Concerned first as a Christian, and secondly, as a citizen, Taylor, then, must have privately thought about the consequences to Dorland-Bell. Would this world crisis mean a reprieve for her school? After all, projects often had to be shelved in the face of national emergencies. Building permits would be denied, travel suppressed, and materials and funds would go to the war effort. Perhaps this matter of consolidation would simply fade into oblivion.

During the previous summer, it had certainly appeared that the plan of merging Dorland-Bell with the Farm School had been forgotten when the Board had authorized the re-wiring of the older Dorland buildings "to overcome fire hazard." Mr. Bayard Eckerd from Farm School had brought some of his electrical students down to Hot Springs during vacation and had completed the project at an approximate cost of $1400. Six hundred dollars had come from the Board's Fire Protection Fund and eight hundred, fifteen dollars had come from the Building and Rehabilitation Fund.

That same year (1941) Taylor's annual report stated that the school's objectives had been re-studied and more emphasis was being placed on practical subjects, especially preparation for homemaking and community leadership. After all, Dorland-Bell's metier was giving girls vocational training not found in the public schools and also fitting them to work for the betterment of their mountain communities. Now, the superintendent had called for re-alignment; no one could accuse her of wasted, tangential efforts.

And so it did seem that Ruth Taylor had done all in her power to forestall any Board action to close Dorland-Bell. She had placed a petition before the Board, also, and when members from New York came to Hot Springs they found nothing but affirmative testimonials that the school should not be disturbed. Peggy Baker Dotterer and Sara Finley Thomas, teachers at the Hot Springs high school, were called from their classrooms and queried by the New York Board members about the matter. Both women assured the representatives that there was still a great need for the mission school in Madison county; it served a portion of the population unreached by public schools. It also offered training in areas not available otherwise. "We were certain we had convinced them," said Mrs. Dotterer.

But by Christmas of 1941, according to Elizabeth Greer, there were whispers on campus that the school would be moved; then, after the new year, nothing more was heard. "We thought it had been only idle gossip," said Elizabeth. The girls really did not worry until one day in the early spring when, "a big, long car drove onto campus with New York license plates and we knew something important was up." While the officials were meeting with Miss Taylor in her office, the students "had their fingers crossed" that it would not be bad news. After the Mission Board members had gone, the superintendent called a faculty meeting. Next, the student body was directed to chapel and Miss Taylor stood before the girls, who were filled with apprehension, but still hopeful. The dreaded announcement, in a few words, stated that, true to rumor, Dorland-Bell School, after fifty-five years in Hot Springs, would be transferred to Asheville Farm School at Swannanoa, at the end of the school year.

"A lot of us cried," said Elizabeth Greer. In spite of the many insecurities in the mountain children's lives, Dorland-Bell had been their safe, impenetrable fortress; nothing, they had thought, could take it away. The older pupils who had little sisters at Dorland, some with no homes or families, worried about what would happen to their siblings. No longer, either, could mountain daughters know that they would go, inevitably, to Dorland School where Mama, and even Grannie, had gone. Taylor, also, was visibly shaken. For once, it appeared that the cold, aloof executive might show her Achilles heel. After breaking the bad news, she sat down, spent, delegating other staff members to take the platform. According to Greer, "Miss Cralle tried to help us understand the situation; it was a matter of funds. We were told that plans would be made for us to go somewhere else, that life offered changes, and we should accept it as a challenge to the future and grow by it." Miss Shipley, of the staff spoke also. The girls were told to remember the good influence that Dorland-Bell had had on their lives, and "not to depart from it."

At noon a prayer meeting was held for "guidance, understanding and solace." In the evening, they all went to Dorland Church for a service conducted by the minister, Rev. U. A. Brogden. The next day there seemed to be a pall over the campus.

On April 30 (nearly five years after the first notice) a long announcement appeared in the *Asheville Citizen*, the first line reading, "The Dorland-Bell School will be consolidated with Asheville Farm School and an accredited vocational junior college will be launched at the Farm School at the beginning of the fall term." In the same action, the Board also ordered the discontinuance of the Mossop School for Girls in Harriman, Tennessee, according to the article. The new institutions at Swannanoa would have an expected enrollment of two hundred, with facilities to be increased as soon as war conditions allowed construction. "One new building, a girl's dormitory, is to be built this summer from building materials at Dorland-Bell and the Mossop School," said the paper. Mr. Arthur Bannerman, the Farm School superintendent, was quoted as saying, "These actions were taken after a continuing study more than four years ago. At that time the board set as its objective the establishment of a single, centrally located co-educational institution for the mountain region. . . . The new school will be called the Warren H. Wilson Vocational Junior College. . . ." Bannerman was further quoted: "In moving the Dorland-Bell School at Hot Springs to the Asheville Farm School campus, the work of the institution in offering a boarding school program for mountain girls will continue. It is expected, however, that a richer curriculum will be possible under the reorganization and at the same time operating expenses will be reduced." The extensive article also presented a historical sketch of Dorland-Bell, then closed with this statement: "The school is widely known for its well-rounded program which has been developed under the leadership of Miss Ruth I. Taylor, superintendent. This program has majored on preparation for Christian home making and community service and *will be continued in the new location* at Swannanoa."

And just the week before — April 24, 1942 — the minutes from the

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Board's Advisory Committee showed several recommendations including the two following: "1. That Farm School continue as the boys' unit of high school grade. 2. That for efficiency in organization and program, and economy of effort, personnel and operating cost, Dorland-Bell School be moved to Farm School to be set up there as a distinct unit of high school grade *to be known as Dorland-Bell School.*"

Ah, such promises — such logical, reasonable rhetoric. Nowhere was the emotional wrench described. Nor was allowance made for the planting and watering and "sitting up nights" by Luke Dorland and Julia Phillips, nor of the growing pains endured by Shafer and Hadley — just cold, factual statements marking the end of valiant efforts by dedicated Christians striving for a lasting institution in Hot Springs.

It had been difficult for Ruth Taylor, too. During the final decade of her administration, she had labored under a cloud of depression from the threat of closing, placing her in a tremendous strain. She was ever burdened to present a calm and cheerful facade and to keep the mounting problems from students and personnel. (It is not surprising that she was sometimes "a hateful old maid.") And suddenly, she found her ship going down. The school had been her main purpose in life, but she had failed to keep it afloat — she was a beaten woman.

She was also a woman who rarely let her feelings be shown. She had retained her self-respect, her pride, and her interest in Dorland-Bell School. The doors had not yet closed, and her high standards would be maintained until the bitter end. The girls who were still there would not be cheated of their rightful heritage.

So, on May 22, 1942, the final graduation of the Dorland-Bell School was held in Hot Springs. The class number was a bit smaller than in past years, perhaps due to the growing seriousness of the world conflict. (The war was not "fizzling out" as quickly as had been predicted, and girls were making impulsive marriages with sweethearts going to duty.) However, there remained a good-sized class, and none of the usual pomp and circumstance was spared. It was the same lovely "garden gala" of former years, with abundant flowers, and the fresh handmade ivy train held by the underclassmen for the senior processional. Everybody had new or special clothing, which had been, just as in the past, individually approved by the housemothers as to its appropriateness for the occasion.

While previous commencements had been a time of tearful farewells, this would be the saddest, "most terminal" of all. There would not be even the comforting knowledge of returning to visit as so many former graduates had been privileged to do. Student friendships would be broken and career opportunities stifled, since the average mountain school could not offer extra subjects like nursing, art, piano and child care. All of a sudden strict, unbending teachers seemed dear. Woeful sentiments of "never forget" were on trembling lips. Students weeped for "purple mountains towering beyond leafy trees" which would exist only in memories. Life would never be as good, it appeared to the assemblage.

When tears had dried and formalities finished, the National Board offered the Dorland-Bell faculty continuing jobs at the new college in Swannanoa. Some went over — Isabel Miller became assistant to Henry Jensen, head of the science department; Helen Hickman would be housemother at the new dormitory for girls and have charge of weaving. Others took "early" retirement, or found jobs unrelated to the mission field. Jane Morrow went to Washington, D.C., into civil service. But Ruth Taylor asked for a year's leave of absence without salary (she later resumed teaching).

Some of the students also went to the new Warren Wilson school to finish their high schooling and to enroll in the new junior college program. Other girls went back home and married or graduated from their local schools. (Sylvia Rice, who had been a freshman at Dorland-Bell, had to ride seventeen miles on a school bus to the high school in Flag Pond, Tennessee. She left home long before daylight on winter days, returning after dark.) A few broken spirits, lacking direction in their lives, went back into former surroundings, and sat, dismally, wondering "Why?"

Although not exactly satisfying, the "official" answer was given in a report submitted to the General Assembly the following year. The consolidation was called "a major change" in the Board's educational program, which was "in line with the Board's general policy of reducing the number of its schools in order to develop in each mission field one strong regional boarding school with a wide outreach."

The same report described housing problems of the new school. With war regulations denying the majority of building requests, the incoming female students at Warren Wilson had to be quartered in make-shift situations. However, the minutes showed that "Farm School's excellent vocational program has won such widespread recognition that it was possible to secure priorities for the erection of one new building, Dorland-Bell House. This is eventually to be the homemaking center, but will for the duration serve as a dormitory for younger girls."

To get materials for this new dormitory, the first of the scavengers arrived in Hot Springs shortly after commencement. Since the national emergency made building materials unavailable, and since Presbyterian missionaries had always been thrifty by nature, many items were removed from the Dorland-Bell buildings and carried by numerous truck trips to Farm School — windows and doors, plumbing and light fixtures, and beds. Heating equipment, kitchen utensils and dishes were taken too, as well as selected books. Dorland looms went to furnish the new weaving department. Mrs. Sam DeVries of Farm School remembered helping her husband load "cases and cases" of commercially canned vegetables and fruits, catsup, syrup and other foodstuff from Dorland-Bell's larder. (Miss Taylor's hopes for the school's continuation were apparent in her well-stocked pantry.) Later, local friends of the school were allowed to glean kindling from the razing rubble. Discarded library books were eagerly salvaged, also.

By the middle of May the next year, the entire property "which comprised what was known as the Dorland-Bell School," had been sold by the Board of Missions to a trio of Burnsville businessmen, according to the *Asheville Citizen*. These men promptly sub-divided and re-sold the valuable block of real estate. During subsequent years, the various buildings and plats were deeded to private citizens for homes, except the bulk of the frontage property which was commercially developed. The large girls' dormitory, Phillips Hall school house, and the laundry building were torn down. (The cornerstone from the dormitory — inscribed, "Dorland Institute 1894–" was saved and used twenty years later in an annex to Dorland Memorial Church.) The Home Economics building, which had been connected to the rear of the dormitory, was moved approximately sixty feet to the center of the former campus. Boydston's sleeping porch addition was removed, leaving the two cottages much as they were prior to the 1918 remodeling.

In 1987 the Dorland-Bell site is easily recognized, still, from the majority of original buildings flanking a small modern motel. Ironically, the town's liquor store is located on the former front lawn of the office of Julia Phillips, who campaigned so vigorously to win her "dry" ticket.

. Despite the Board's pronouncements, there are very few remnants of Dorland-Bell at Swannanoa. Dorland student records are housed there and available to the former pupils. One building, called Dorland Residence Hall (built in 1956), is located near the site of the former Dorland-Bell House constructed in 1942. (Later the name of Dorland-Bell House was changed to Washburn and finally it was demolished in 1970 to make room for the Physical Education center.) Mamie Roberts Keller, a Dorland-Bell graduate, serves on the Board of Directors of Warren Wilson College, and the name of Schafer Court is familiar to "girls and boys" who were at Dorland anytime from 1923 through 1936. This 1967 women's quadrangle was named for Annette Schafer, beloved secretary at Dorland-Bell for twelve years, then secretary at Farm School and Warren Wilson for twenty years. And in the library archives one can find a few pictures, weaving samples, and other historical memorabilia from the early Hot Springs school.

Nevertheless, while not actually bearing the name of Dorland-Bell there are intangible aspects of the Madison county school being continued at Warren Wilson. One of these is the work-study ethic. "Everyone has to work," said former president Reuben Holden in a 1986 *Asheville Citizen* article. "The effect is that students go out into the world with a good, solid educational background in liberal arts, plus the best of two worlds. . . they can do things with their hands." In addition to the labor and study, each student must complete a ten-hour, non-credit service project. (Community service was another vital characteristic of Dorland-Bell.) As it was at Dorland, there are broadening experiences provided by foreign students of different religions, and from involvements with Peace Corps in Third World countries. Independent thinking is encouraged and classes are small enough to create lasting friendships. Agronomy, protection of environment, Appalachian heritage, and world peace are all studied and stressed at Warren Wilson, just as they were at Dorland-Bell. Even the new president, Dr. John Carey, was nominated in 1986 for the "Beyond War Award," as a result of his years of teaching world peace and social justice — the same reasons Luke Dorland came to North Carolina in the wake of the Civil War.

But the strongest surviving reflection in Western North Carolina of Luke and Juliette Dorland's efforts in education is the faithful and enthusiastic alumni association which meets each second Sunday in August at the Dorland Memorial Presbyterian Church (the only Dorland-related structure in Hot Springs being used for its original purpose). Here can be heard the many testimonials of Dorland influence felt throughout Southern Appalachia. At the reunions, nostalgic reminiscences reiterate the school's contribution to society. Mountain children were provided an above-average education at the Presbyterian school, plus the atmosphere of a home and caring housemother; many times the school was described as just "one big family." Pupils received instruction in social graces and in character building, in addition to the necessities of feeding, clothing, health and sanitation. Values for living were learned daily in a strong religious setting. Dignity and self-respect were also instilled in the highland youth, giving them reason to be proud of their heritage.

And now, forty-five years after the closing, the "old-fashioned" methods of Dorland ilk are being considered "new" fashion. There are educators who feel the need to return to the valuable disciplines which were found in mission schools. In September 1986, when Dr. Benjamin Spock, child-rearing specialist, visited Asheville, he was quoted by the *Citizen* as describing our society to be out of balance and in need of such "spiritual values as dedication to the extended family — We should bring up kids not with a focus on getting ahead, but to be helpful to their families, their neighborhoods, then the world. . . ." This philosophy was prevalent at Dorland-Bell and the results are being seen in fourth and fifth generations.

Alumna Maud Gentry Long (Class of 1908) wrote in a 1932 Mission brochure about Dorland students that, "In years to come their lives will bring forth fruit, 'some thirty, some sixty, and some an hundredfold.'" Mrs. Long, a public school teacher at the time, gave her own opinion of Dorland's work: "No public school can ever take the place of Dorland-Bell in Hot Springs, N.C. Its very presence. . . is a benediction to our community." Amen. □

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Appendix

SIGNIFICANT DATES IN THE HISTORY OF DORLAND-BELL SCHOOL

1866	Rev. Luke Dorland comes to North Carolina founding Scotia Seminary at Concord.
1886	Dr. Dorland and wife Juliette retire to Hot Springs for health reasons.
1887	The Dorlands are asked by neighbors to teach a few children in their home.
1888	Dr. Dorland builds schoolhouse which quickly fills to overflowing.
1892	Sister school—Asheville Normal and Collegiate Institute—opens.
1893	Dr. Dorland asks Presbyterian Mission Board to assume control of his rapidly-growing school.
1893	Dorlands sell home and school to Board of Missions on February second.
1893	April 11 Dorland buys adjacent lot; sells to Board within the month (lot to be used for religious and educational purposes).
1894	Dormitory built near school house to accommodate female boarders; boys board in village.
1894	Brother school—Asheville Farm School—opens at Denmark (Swannanoa).
1895	Dorlands buy lot on "Rumbough Hill" for new retirement home.
1895	Miss Julia E. Phillips becomes principal of Dorland Institute.
1896	Teacher Caroline B. Pond joins staff.
1896	Hot Springs Presbyterian Church organized as direct outgrowth of Dorland Institute; Francis McGaw pastor, Luke Dorland session moderator.
1897	Jewell Hill Academy opens at Walnut, NC, sponsored by the Cumberland Presbyterian Church.
1897	Dr. Dorland dies in Springfield, Illinois, while visiting his son.
1897	Pastor McGaw provides crude quarters for sixteen Dorland boys who can't afford to pay board. Rent paid by Northern Presbyterian patron.
1897	Three-story annex built at rear of girls' dormitory.
1899	Jewel Hill Academy name changed to Bell Institute.
1900	Additional acreage bought to expand Dorland Institute campus (4.65A).
1900	Dorland Memorial Presbyterian Church built (across street from campus) in memory of Dr. Dorland; six-room school building also finished and named Phillips Hall.
1900	Board rents farm two miles from campus for boys' dormitory, and adopts male boarding department, hires matron. Farm named "The Willows."
1901	Old Dorland dwelling on campus torn down.
1902	Julia Phillips buys ½-acre lot adjoining campus—site of Bird Cage and Breezy Crest (hospital).
1902	French Broad removes all Hot Springs bridges including Deep Water railroad bridge; much damage to Willows.
1903	At Bell Institute the Winona Boydstun Industrial Home for girls erected.
1903	Board of Missions buys Willows property for permanent boys' work.
1905	Three-story addition to Boys' Home completed; durable new barn built.
1907	Bell Institute taken over by U.S.A. Presbyterians as result of merger with

Cumberland.

1909 Phillips Hall burns to ground.

1910 Phillips Hall rebuilt and dedicated in May.

1910 Dorland is first school to introduce Practice Cottage System through donation of Mrs. Cyrus McCormick.

1911 Miss Emily Sidebotham joins staff.

1912 Mrs. McCormick provides for second practice Cottage called McCormick #1; soon followed by McCormick #2.

1913 Miss Ella G. Herron takes charge of Boys' Home.

1913 Presbyterian day schools closed in Madison County; most replaced by Community Workers or Bible Readers.

1914 Julia E. Phillips retires, Lucy Shafer takes charge of Dorland Institute.

1915 Ninth grade dropped. Baptist Church lot (adjacent to school) bought.

1916 Willows again damaged by flood waters; Hot Springs bridge out.

1916 Cecil Sharp visits Dorland's campus and Mrs. Jane Gentry.

1916 Purchase of corner lot at Bridge and Walnut Streets completes entire block of campus holdings—6½ acres.

1916 Harlan (Ky.) Academy fire; pupils come to Dorland.

1917 Dorland boys go to war; German prisoners interned at Hot Springs hotel.

1917 Mrs. McCormick gives modern equipment for Domestic Science laboratory.

1918 Two-story addition built to connect two houses on Walnut St. which were purchased in 1913 and 1916; resulting cottage named Boydstun.

1918 Bell Institute merged with Dorland Institute at Hot Springs; named changed to Dorland-Bell School.

1919 Inventory submitted to Presbyterian Board shows real estate of Dorland-Bell School, with 10 or more buildings, valued at $61,000 in village; furnishings, equipment and supplies, another $12,500; farm of 300 acres, eight buildings, stock, implements, etc., another $20,000.

1920 New road between Dixie Highway and Willows completed. Electric laundry machinery introduced on campus.

1920 Landmark hotel in Hot Springs burns.

1920 General utility building constructed on campus from salvaged lumber; (future shop, laundry, "gymnasium").

1920 Julia Phillips deeds Breezy Crest and Bird Cage properties to school.

1921 Two hundred acres purchased adjoining Willows, bringing total farm to 635 acres.

1923 Lucy Shafer resigns; Rev. Lindsay Hadley joins staff as superintendent.

1923 Walnut Street manse (Hadley home) burns during Christmas vacation.

1924 New Frank Sherman Washburn Memorial practice cottage dedicated on October 13, corner of Bridge and Walnut.

1925 Death of Jane Gentry, close friend of Dorland-Bell; Board of Missions paid her tribute by reprinting Bachellor's "Happiest Person I Ever Knew." Julia Phillips also died at her home in New York.

1926 Small piece of Willows property (.54 A.) deeded to Fairview Church to be used for cemetery purposes expressly.

1926 Boys' department of Dorland-Bell moved to Asheville Farm School.

1926 Rev. Hadley leaves Hot Springs; Ruth Taylor becomes Supt., Anna Lattin, Principal.

1929 Ninth grade added in preparation for state accreditation as full-course high school. No graduation class.

1930 Tenth grade added. No graduation class.

1931 Eleventh grade added. No graduation class.
1932 Dorland graduates first "high school" class. Nursery school organized.
1933 CCC Camp #407 (a U.S. Forest Service unit) opens in Hot Springs, June 1.
1938 Farm property, the Willows, sold at $8,924.
1941 Campus buildings rewired during summer by Farm School students.
1941 CCC Camp in Hot Springs closes Aug. 15.
1942 School transferred at end of academic year to Asheville Farm School. Mission Board approves the setting aside of $5500 from sale proceeds of total Dorland-Bell property for the erection of new Washburn Cottage at Swannanoa "as soon as war restrictions are removed." Student records placed on file at Warren Wilson College offices.
1943 All the real estate comprising the Dorland-Bell School property at Hot Springs (6.5 acres) sold to three Burnsville businessmen on May 10 for $8,000 ($800 of which was commission paid to realtor).

Class of 1924: One of the last boys' groups to graduate from Dorland-Bell. L to R — John Chancellor, Paul Andrews, Paul Shelton, Douglas Smith, Kenneth Ownbey Burgin, Edgar Elam, Woodward Ramsey.

Miss Isabel Miller

Mrs. Maud Gentry Long

Appendix

Staff and Faculty

#Bell Institute *Dorland Institute **Dorland-Bell School

Lillian Allison 1895*
Nellie Alton 1918, 19, 20**
Herman Ariail 1911, 12*
Anna Armstrong 1911*
Hanna Atkinson 1904, 5#
Miss Mae Baker 1915-16*
Verna Ball 1942**
Neva Bailey 1930-31**
Margaret Barnett (Mrs.) 1904#
Mary Baskerville 1908-11*
Abbie Bassett 1893, 94*
Mary Bassett 1893, 94*
Miss Betty Bates 1932-36**
Anna Beck 1923-26**
Grace Birkett 1905#
Margaret Bielby 1932-38**
Anna Blackburn (Mrs.) 1893*
Amdia Blanton 1898*
Rosa A. Blanton 1897-99*
Nancy Beyer 1933**
Pauline Bonesteel 1918#
Neta Boyd 1898-1906#
Ruth Boyd 1937-39**
Ola Boyd 1920, 21*
M.V. Boydston (Mr.) 1905-06#
Mrs. Lucy P. Boydstun 1900-01#
Winona Boydstun 1900, 01#
Maudie Brandon 1933**
Favola Bratton 1902, 3*
Mary Bray 1907, 08*
Helen Bray 1932, 33**
Christine Brown 1926**
Maude T. Bryson 1896, 97*
Jennie Buck 1908-11#
Ione W. Buck 1907-10#
S.E. Buckingham (Mrs.) 1904#
May L. Bundy 1923**
Dr. C.K. Bump 1938**
Leta M. Buquo 1938, 39**
Catherine Cady (Mrs.) 1936-42**
Elizabeth A. Calvert 1902-04*
Ann Campbell 1905#
Flora Campbell 1894-96*
Adelaide C. Carpenter 1899*
Miss Esther Carrell 1916-1917*
Maude Christman 1911-12*
Grace Clendenin 1908-10*
Mary K. Collings 1920, 21**
Gertrude R. Conover 1904-08*
Theodocia Cralle 1942**
Mary I. Crosley 1920**
Catherine Culnan 1919-1920**
Mr. Hoy G. Cuthbertson 1931-42**
Henry M. Daniel 1902-07*
Mrs. Henry M. Daniel 1902-06*
Martha Darby 1912-15#
Mary P. Davis 1911*
Lauren Ross Davis 1917**
Ida M. Dean 1893*
Mrs. Hubert T. Deatherage 1926**
Hubert T. Deatherage 1926, 27**
Miss Dickey year unknown
Ida Dilman 1906#
Ada M. Dinkleman 1912, 13#
Ruth Dixon 1939-41**
Dr. Luke Dorland 1887-1893*
Mrs. Luke Dorland 1894*
Lena E. Dougherty 1918, 19**
C.A. Doyle 1910, 11#
Miss Margaret Duff 1922**
Marian D. Dutton 1918#
Mrs. Jean G. Ellerson 1933-34**
Pearl English 1903-06#
Julia Evans 1923**
Margaret Evans 1910-15*
Clara Ferguson 1911-22*
Elizabeth Ferguson 1912, 13*
Miss Louise Findley (4 mos.) 1921**
Jessie Foster 1906-10*
Miss Foley 1930's**

Alice Franklin 1939-42**
Mary Ellen Frick 1925-29**
Violette Fryer 1915**
Mrs. Mary Emma Gage 1928-33**
Emma Gahagan 1910#
Tola Gamil 1908#
Anna L. Gammons (Mrs.) 1941, 42**
Eula Gartrell 1908-10#
Maud Gentry 1918-19, 1921-22**
Naomi George 1942**
Frances J. Gibson 1911-14#
A. Marie Gillespie 1914-16#
Clara Glover 1894-96*
Mary Goodman 1894*
Miss Margaret Grant 1936**
Margaret E. Griffith 1912-17#
Miss G. Gottschall 1909-15*
Sue Grindstaff 1901-04#
Miss Emily Gosnold 1908-09*
Katherine Griswold 1931-36**
Miss Jessie Guernsey 1939**
Mary Gutbrod 1940**
Rev. B.E. Guthrie 1905-06#
Lindsay S.B. Hadley 1923-26**
Mary W.H. Hadley 1925**
Florence Hamill 1925**
Bell Hanna 1911, 12#
H.M. Harger 1900-03*
Clifford Harrill 1921**
Clara E. Hemminger 1918*
Marian Hemmings 1942**
Sallie Herbert 1905-06#
Ella Herron 1914-26**
Helen Hickman 1928-42**
Raymond W. Hill 1926**
Mary L. Hill 1937-41**
Lillian Hobbie 1904-08*
Elizabeth Hodge 1925**
Thomas Holmes 1908, 09*
Louise M. Hosmer 1926**
E. Louise Hotchkiss (Miss) 1911, 12#
Mary Hotchkiss 1911, 12#
Gertrude Y. Hornbeck 1912, 13*
Nora Horton 1910-32**
Edith Houghton 1906-37**
Louise Hyde 1932-36**
Rev. Frederick W. Jackson, Jr. 1902-06*
Onita Klingelhoefer 1926**
Almira Jewell 1912*
Julia Helen Johnson 1918*
Mrs. M.B. Johnston 1923**
Rev. R.F. Johnston 1897-1906#
Mrs. R.F. Johnston 1897-1906#
Marcilene Kefauver 1910*
G. Genevieve Kelly 1913-15*
Mary F. Kennedy 1939, 40**
Helen Day Keys 1912#
Charles King 1921**
Laura Kirby 1909-13*
Rose Kirby 1910-11*
Clara Larsen (Mrs.) 1925**
Anna B. Lattin 1928-31**
Bertie Leonard 1902-06#
Maude P. Linney 1919-23**
Margery L. Lloyd 1920-23**
Frances N. Logan 1910, 11#
Miss Lord 1922#
Eurie Loughridge 1929-30**
Edna Lynch 1914-15#
E. Elizabeth MacLeod 1938-41**
Mary Magee 1905-06#
Mary McClelland 1913-14*
Harriet G. McClullough 1925-28**
Lillie McDevitt 1919-23*
Annie L. McGregor, R.N. 1925-42**
George G. McLawry 1907-10; 1922-23**
Kate McNeil 1907-11#
Margaret McNeil 1907-10#
Tillie McPheeters 1932-33**
Isabell Miller 1929-42**
Patty E. Miller 1914#
Susie Montgomery 1908-09#
Jane Morrow 1931-42**
Elfrida Nagel 1921** (4 mos.)
Miss Neale 1939**
Mildred Neumeister 1937-42**
Miss Helen Neptune (4 mos.) 1920**
Rev. C.S. Newhall 1896, 97*
Naomi Ogle 1909#
Ida A. Olsen 1910-11#
Mr. H.B. Parks 1912-13*
Jane Parker 1916-21**
Minnie Parker 1905-08*
Lucy Paul 1902-06#
Thelma Pearson 1936**
Amelia Phillips 1897-1909*
Hattie Phillips 1903-05*

Julia Phillips 1896-1914*
Lucy Phipps 1909, 10#
Mattie Pitman 1906#
Ellie Pollock 1922-32**
Diana Pomeroy 1899-1902*
Lida Pomeroy 1899-1902*
Carrie Pond 1897-1931* **
Carrie Wood Porter 1936**
Olive Purdy 1922**
Mrs. M.J. Prentis 1939**
Patricia Purse 1923**
Mr. James Raleigh 1925-38**
Aletta Rankin 1911, 12*
Miss Edna Rector 1909-16*
Sara J. Reed 1913-14#
Mrs. Carrie Henderson Ramsey#
Minnie Reese 1909-11#
Jessie Reeves 1922-23**
Helen Rich 1908-09*
Minna Richards 1915#
Gladys Ridley 1910-11#
G. Henry Roberts 1910-12*
Mrs. G. Henry Roberts 1911-12*
Dorothy Robinson 1902-06*
Belle Russell 1928**
Emma L. Sales 1907-09#
Raphael Sayford 1921** (4 mos.)
Lillie Schweitzer 1898#
Lucy M. Shafer 1907-25* **
Annette G. Schafer 1925-36**
Susan Schock 1927-30**
Della Scott 1896, 97*
J. Walter Sellars 1917*
Sophia M. Shoemaker 1902-04#
Emma Shields 1913-23**
Eleanor Shipley 1941**
Emily B. Sidebotham 1912-23* **
Margaret Sisk 1941**
Emma K. Sledge 1916-19*
Constance Spencer 1937-39**
Bertha Smiley 1913*
I.N. Smith (Mr.) 1895-96*
Madora Smith 1911-12#
Wilkes Stephenson 1912*
Isabelle Stevens 1905#
Elizabeth Steward 1897-99*
Catherine B. Stewart 1931-33**
Miss Stoke 1939**
Ruth I. Taylor 1928-42**
Ida Tipton 1906, 1913-23# * **
Jessie Tipton 1917-22# * **
Vida Thomas 1909, 10#
Gladys Thompson 1937**
Edith C. Thorpe 1916#
Lena G. Towne 1917-26**
Lola B. Thompson 1917#
Mary Trotter 1905*
Myrtle Umdenstock 1921-23**
Lona VanNess 1915-23**
Lillian B. Vines 1914-15*
Mrs. Maud Waddell 1940**
Myra Wallace 1918**
Mrs. S.L. Wallace 1901*
Mary Waite 1931**
Margaret Ware 1929-33**
Berdie Lee Ware 1910-11#
Lucius Watkins 1922-25**
Anna M. Watson 1898-1905*
Emma Wells 1905*
Mabel White 1919**
Lena Fern Wilcox 1917*
Mary Elizabeth Wilson 1911-18
Lillie Wines 1899-1906#
Miss Winster 1902-03*
Amada Wood 1906#
Anne Woodruff 1909*
M.E. Wood 1911*
Miss Edith Work 1910-11*

Rev. W.B. Herd, Presbytery Historian, has compiled the foregoing personnel list from archival publications, since official records could not be used. Hence, dates were approximated in some cases, and a few names could possibly have been omitted. Nevertheless, it remains a fine register of the period.

Most of these persons were workers *commissioned* by the Presbyterian Board of Home Missions. The following document is a sample of the agreement signed by each missionary.

Terms of this Commission

Rules and Instructions for the government of commissioned workers of the Board of Home
Missions of the Presbyterian Church
in the United States of America

Mission School Department

COMMISSIONS.—All commissions end with the fiscal year, March 31st, but teachers who are planning to retire from the work are expected to remain until the close of the school year.

SALARIES.—One-twelfth of the yearly salary is due each month during the time of service on the field and during vacation. Salaries are paid on the receipt of monthly vouchers endorsed by the Superintendent or Principal of the school. These should be mailed directly to the Treasurer of the Board of Home Missions, 156 Fifth Aveuue, New York City. The salary for the last month in each quarter will be paid only on receipt of the report for the quarter.

TRAVELING EXPENSES.—Traveling expenses will be paid to the field on original appointment only, with the understanding that the amount shall be returned to the Board if the missionary appointed retires voluntarily before serving three consecutive years. Teachers transferred at their own request are expected to pay their traveling expenses to the new field.

VACATIONS.—A vacation not to exceed two months, except under special conditions, will be granted with salary each year on application to the School Department, provided that the principal of the school can arrange for the conduct of the work during the time that a place is thus left vacant. No vacation salary will be granted to those retiring before the close of the school year.

REPORTS.—Quarterly reports are required from each commissioned worker, and are due June 30th, September 30th, December 31st and March 31st. Besides these, superintendents or principals are required to render upon blanks furnished by the Board, a monthly financial statement, and an annual report; the latter giving an inventory of the property of the Board, a review of the work of the year, and an estimate of the needs for the succeeding year. All reports should be mailed to the Superintendent of the School Department, 156 Fifth Avenue, New York City.

RESPONSIBILITIES.—Each worker shares in the responsibility for the mental, moral and spiritual training of those in the mission and in the community. To this end there should be (1) family prayers in the teachers' home and in the boarding school; (2) devotional exercises, consisting of singing, Scripture reading and prayer, at the opening of school each day; (3) daily religious instruction in each grade, using the Bible as a text book, with regular courses of study and frequent examinations; (4) the example of the consistent Christian life in both the class room and the industrial departments of the school. It is also expected that all holding appointment under the Board shall have some part in the work of church and Sunday-school.

The principal in charge of a mission having two or more commissioned workers is required to hold a faculty meeting at least fortnightly, for prayer and conference concerning the work. This interchange of views, discussion of methods and prayer for guidance will secure the unity of purpose and hearty cooperation essential to the material and spiritual prosperity of the mission.

RESTRICTIONS.—Authority must be obtained from the Woman's Board before (a) soliciting funds for any purpose connected with the work; (b) purchasing property, equipment or supplies for the payment of which the Board will become responsible; (c) erecting or repairing buildings; (d) disposing of any property of the Board by sale or otherwise.

RESERVED RIGHTS OF THE BOARD.—The Board reserves the right (a) to make transfers at any time; (b) to revoke a commission upon thirty days' notice whenever it becomes necessary from lack of funds or for the good of the work; (c) to withhold a month's salary if a worker withdraws without giving thirty days' notice.

I agree to accept and carry out to the best of my ability, the foregoing RULES AND INSTRUCTIONS, *while holding a commission from the Board.*

Signature, Elizabeth G. Brown

Date, April 1, 1911.

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Appendix

Dorland-Bell Students

This list, which has been collected from many sources, contains only a small percentage of the fifty-five year total. The dates reflect student's latest year at school *known to author.* Many others graduated or attended, but their names were not found during the research. We have, at least, a partial record for posterity. JBP

Aiken, Charles
Aiken, Etta 1910
Ariail, Herman 1910
Alexander, Annie 1933
Allen, Lurlene 1905
Allen, Pauline 1939
Allen, Sylvia
Allison, Mary 1939
Almony, Ed
Alverson, Winifred 1910
Anderson, Hattie
Anderson, Ida 1924
Anderson, Sue 1928
Andrews, Paul 1924
Angel, Capitola 1927
Angel, Catherine 1939
Angel, Helen
Arny, Margaret
Arrington, Rachel 1937
Atkins, Beatrice 1923
Auldredge, Floy 1937
Baggette, Mabel
Bailey, Olga
Baker, Docia Jane 1911
Baker, Lois 1927
Baldwin, Gladys
Baldwin, Hazel
Baldwin, Margaret 1933
Baldwin, Mary
Ball, Emma 1911
Ball, Evelyn
Ball, Ruth
Ballard, Clyde
Ballard, James
Ballenger, Paul 1911
Banks, Bernice
Banks, Helen 1925
Barnes, Imogene c. 1940
Bartlett, Mary c. 1934
Baxter, Eula 1937
Beaks brothers
Below, Pauline
Best, Eva Lillie
Billie, Wood 1938
Bishop, Mary 1922
Black, Alice 1939
Black, Bertie c. 1939
Black, Edith 1937
Black, Grace
Blankenship, Clara
Blankenship, Edith c. 1939
Blankenship, Louise 1939
Blankenship, Myrtle 1923
Blankenship, Ruth
Blanton, Nora 1921
Blythe, Evelyn 1939
Bobo, Katie Lee 1914
Bobo, Thomas 1923
Boone, Florence 1922
Boone, Ruth 1925
Boyd, Ola
Brady, Velma 1924
Brawley, Bee
Briggs, Mae 1928
Briggs, Wilma 1935
Bristow, Flora 1923
Brockman, Roy
Brooks, Agnes 1927
Brooks, Emma Lou 1939
Brooks, Gertrude c. 1916
Brooks, Lillie 1923
Brooks, Lucille 1937
Brooks, Matilda
Broom, Thomas 1912
Brown, Edith 1930
Brown, Edna 1924
Brown, Frank 1921
Brown, Hardy 1923
Brown, Joe 1912
Brown, Lois 1924
Brown, Phil 1923
Buckner, Docia 1924
Buckner, Emmet 1923
Buckner, Lora
Buff, Georgia 1920
Bundy, Hattie 1901
Buquo, Morris
Buquo, Mariel
Burns, Hattie
Burns, Mattie 1920
Burns, Ophelia
Byers, Julia 1910
Calloway, Lucy 1933
Canon, Gardanella
Cantrell, Grace
Capps, Bertha c. 1915
Carnahan, Opal 1942
Carter, Hattie 1924
Carter, Hilden 1922
Carter, Minta 1911
Carter, Olive c. 1934
Carter, Rena 1921
Carver, Arbie
Carver, Bertha 1905
Cavin, Mabel Lee 1941
Chancellor, John 1924
Chandler, Nancy 1920
Chandler, Spurgeon
Chandley, Mildred
Charity, Audrey 1938
Clubb, Sophinia 1902
Coates, Jacob 1920
Coates, James 1926
Coates, Lizzie 1926
Coates, Mary 1924
Cole, Irene 1928
Collins, Frank 1914
Collins, Fred 1914
Collins, Helen Bea 1926
Collins, Judson 1910
Collins, Roscoe
Cook, Ann
Cook, Mary Susan 1939
Cook, Ollie 1924
Cooper, Carl 1911
Cooper, Myrtle
Cooper, Walter 1905
Crain, Hattie 1935
Crain, Myrtle 1937
Creasman, Betty 1937
Cudd, Rodney
Culberson, Rue 1935
Culbertson, Ruth 1939
Cuthbertson, Hoy 1925
Cutshaw, Pansy 1927
Daniels, Bessie 1899
Davis, Annie 1924
Davis, Bertha 1921
Davis, Blanche 1923
Davis, Carrie 1926
Davis, Dora 1938
Davis, Ellen
Davis, Ezekial 1913
Davis, Lola 1923

Davis, Lucille 1936
Davis, Lucy 1921
Davis, Marietta 1938
Davis, Roy 1922
Davis, Ruth 1935
Davis, Thelma 1938
Dawson, Aletha 1923
Deaver, Sallie
Debruhl, Arthur c. 1912
Debruhl, Clara c. 1912
Debruhl, Rosalee c. 1940
Debruhl, Sarah Jo 1940
Dennis, Alice 1912
Denton, Minnie 1912
Deschamps, Carol c. 1937
Detherage, Zula c. 1939
Dinsmore, Blanche 1937
Dinsmore, Gladys 1936
Dockery, Bill 1924
Dockery, Tina 1925
Dockery, Zettie 1920
Dotson, Cora Lee 1914
Dowell, Delia 1939
Downey, Mattie
Duncan, Martha Louise 1929
Duncan, Mary Louise 1929
Dygh, Mae 1911
Ebbs, Betty Sue 1939
Ebbs, Claude 1906
Ebbs, Edward Boykin
Ebbs, Frances 1939
Ebbs, Laura 1909
Ebbs, Mary 1911
Ebbs, Mary 1906
Edwards, Helton 1910
Edwards, June 1934
Effler, Maude 1942
Effler, Velva 1933
Effler, Willa Dean 1939
Elam, Blanche 1925
Elam, Ralph 1926
Elam, Edgar 1924
Elkins, Aline 1934
Elkins, Cora 1935
Elkins, Earline 1934
Emerson, Margaret 1939
Enloe, Mary Edna c. 1934
Estes, Mary 1923
Evans, Ruth 1941
Falkenberry, Duke 1907
Farnesworth, Mary
Fender, Lois 1936
Ferguson, Eva
Ferguson, Norman 1926
Ferguson, Vera
Field, Helen
Field, Margaret 1913
Ford, Ellen 1928
Ford, Grace 1928
Ford, Harriet 1926
Ford, Jewell 1940
Ford, Velma
Ford, Violet
Fowler, Burder
Fox, Anne 1941
Franklin, Gladys
Franklin, Savannah
Fredericks, Pearl 1913
Freeman, Bert 1910
Freeman, Elizabeth
Freeman, Emma 1922
Freeman, Grady 1914
Freeman, John
Freeman, Linda 1924
Freeman, Major
Freeman, Spurgeon
Friar, Edith 1938
Frisby, Nora 1925
Fulmer, Allen E. 1910
Furr, Effie Jane c. 1900
Gaby, Willie
Gahagan, Nita 1913
Gahagan, Leslie c. 1913
Gardner, Ethel 1918
Gardner, Gertrude 1906
Gardner, John 1924
Gardner, Patsy 1934
Garenflo, Mildred c. 1917
Garenflo, Grace 1917
Garland, Shirley 1932
Garland, Verna 1935
Garrett, Jean 1907
Garrett, Robert 1909
Garrett, Will 1900
Garrison, Robena 1941
Garrou, Francis
Gaston, Roy 1920
Gentry, Alfred
Gentry, Callie
Gentry, Emily c. 1897
Gentry, Helen 1942
Gentry, Lalla 1914
Gentry, Maggie
Gentry, Maud 1908
Gentry, May 1907
Gentry, Nola 1917
Gentry, Nora C. 1896
Gentry, Phil
Gentry, Roy
George, Agnes
George, Beona
George, Ida
George, Jeff
George, Minnie
George, Walter N.
George, Willie J.
Guigou, Leon E.
Giles, Venice
Gillis, Evelyn 1935
Gillis, Louise
Gleason, Katherine 1937
Goforth, Elizabeth 1904
Goforth, Eva 1934
Goforth, Gertrude 1925
Goforth, Olga 1923
Good, Earl Alexander c. 1896
Good, Thomas Vernon
Goode, Florence 1934
Gosnell, Gertrude
Gosnold, Emily 1905
Gosnold, Nola 1907
Gossett, Nannie 1928
Gouge, Jean 1940
Grant, Estelle 1902
Grant, Minnie 1910
Greene, Francis 1924
Greene, Marvese 1924
Gregory, Frank
Griffith, Homer 1925
Grinestaff, Lizzie 1912
Grinestaff, Maggie 1912
Gross, Mamie
Guigou, John D.
Guigou, Leon
Gwinn, Jessie 1938
Hagens, Alma 1939
Hammett, Bertha 1914
Hammitt, Claude
Hamrick, Daisy 1925
Hamrick, Forest
Hamrick, Jack 1923
Hamrick, Roland 1923
Hardy, Bessie 1901
Hardy, Nell 1902
Harley, Arthur James c. 1910
Harley, Grant
Harley, Maud 1910
Harris, Laura 1939
Harris, Ola 1938
Harrison, Effie
Harrison, Floyd
Harrison, Patton 1908
Harrison, Zuie 1907
Hartman, Harry 1922
Hemphill, Gertrude 1902
Henderson, Radye 1921
Henderson, Beulah 1922
Henderson, Janet c. 1939
Henley, Josephine
Henry, Moody 1911
Henry, Octavia 1911
Henseley, Charity c. 1934
Henseley, Madge 1939
Hensley, Callie 1936
Hensley, Charlotte 1939
Hensley, Dillie 1921
Hensley, Effie 1932
Hensley, Emma 1916
Hensley, Lotus 1932
Hensley, Madalyn 1939
Hensley, Mamie 1932
Hensley, Marle 1937
Hensley, Milon 1936
Hensley, Nora 1934
Hensley, Zilpha 1933
Herd, Lockie

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Hicks, Will 1910
Hipps, Mary 1938
Holcombe, Clara 1909
Hollifield, June 1914
Holt, Gertrude 1905
Holt, Mary Elizabeth 1938
Hoppes, Helen 1941
Houston, Kate 1905
Houston, Pearl 1906
Houston, Salem 1912
Howard, Thelma 1939
Howell, Harriett 1910
Howell, Joseph 1910
Howell, Lola Mae 1914
Hoyle, Martha 1921
Hoyle, Thelma Louise 1928
Huff, Artie
Huff, Mattie Rae
Humphies, Anna 1913
Humphries, Lottie 1914
Humphries, Selma 1910
Hunt, Andrew 1923
Hunt, Murphy 1923
Huntley, Allie 1908
Huskey, Edna
Huskey, Elizabeth c. 1934
Huskey, Lillie c. 1933
Huskins, Thelma 1925
Ingle, Della 1926
Ingle, Lois 1923
Ingram, Elizabeth 1913
Irby, Motelle 1926
Isenberg, Harry 1923
Isenburg, Charlie 1923
Jameison, John 1911
James, Mary 1937
Jarrett, Herma 1900
Jarrett, Oma 1900
Jenkins, Ruth 1941
Johnson, Burdette 1941
Johnson, Florence 1912
Johnson, Georgia Lee 1940
Johnson, Katherine 1927
Johnson, Laura 1940
Johnson, Nelle
Jones, Frankie c. 1897
Jones, Ozela 1938
Jones, Pearl 1905
Keller, Helen 1928
Keller, Ruth
Kelley, Jeanette 1924
Kennedy, Elwynne 1919
Kincaid, Kathleen 1935
King, Flossie c. 1931
Kirby, Ella 1902
Kirby, Rose
Kirk, Jo Lee 1941
Kiser, Clarke 1907
Kite, Lois 1924
Kuykendall, Essie 1912
Lamb, Maggie
Lamons, Evelyn 1923
Lance, Emily 1938
Lance, Frank Howard 1915
Lance, Helen 1914
Lance, Hugh 1902
Lance, Margaret 1919
Lance, Sadie 1900
Lance, Ted
Landers, Geneva 1942
Lane, Mary 1933
Lankford, Caroline 1941
Lankford, Flora 1935
Lankford, Roscoe 1907
Lankford, Verne 1911
Lawson, Arthur 1908
Lawson, Dewey 1913
Lawson, Hubert 1907
Lawson, Jewel
Lawson, Ruth
Leake, Lula c. 1918
Ledford, Florence c. 1898
Lee, Asa B.
Lewis, Joyce 1942
Lewis, Loda 1924
Lingafelt, Mary 1936
Lingafelt, Myrtle c. 1934
Lisenbee, Mary 1922
Logan, Nellie 1925
Lollar, Alma 1927
Lollar, Annie 1925
Lollar, Elizabeth 1924
Lollar, Eugenia 1924
Lominac, Harmon, 1924
Long, Abe
Long, Dan G. 1920
Looney, Dorothy 1942
Lotspeich, Mary Lou
Low, Hattie 1920
Lowe, Allie 1901
Lunsford, Lorraine
Lusk, Bessie
Lusk, Grace 1914
Lusk, Mamie 1913
Lynch, Evie 1906
Mace, Mildred 1937
Malone, Bonnie 1923
Maner, Delmas 1922
Maner, Kathleen 1925
Maner, Linnie 1924
Mann, Rena Mae 1929
Marchant, Lillian
Marrow, Ophia c. 1930
Martin, Flora
Martin, Fred 1911
Martin, Gussie 1921
Martin, Mary
Martin, Robbie
Matthews, Evelyn 1937
Matthews, Katherine 1928
McAfee, Alice 1911
McCarter, Levitia 1909
McCracken, Deaver 1934
McCracken, Sara Ann 1935
McCrosky, Pearl
McDevitt, Cornelia
McDevitt, Neuman 1925
McDevitt, Oleta 1932
McDevitt, Viola 1934
McDowell, Bessie 1914
McFall, Carroll
McFall, Cora
McFall, Katherine 1924
McFall, Lee 1905
McGowan, Irene
McGowan, Lillie 1921
McHone, Alonzo
McIntosh, Maude 1921
McIntosh, Opal 1923
McMahan, Lizzie 1908
McPheeters, Jessie 1939
Meadows, Edna 1936
Meadows, Roxie
Melton, Bertha c. 1917
Melton, Elva c. 1917
Melton, Jeanette c. 1917
Messer, Betty 1938
Messer, Edith 1936
Messer, Sybil 1942
Metcalf, Alda 1939
Middleton, Helen c. 1939
Mise, Dana 1919
Monroe, Edith 1942
Moore, Dorothy 1942
Moore, Paul 1911
Morrison, Nila
Morrow, Katherine 1933
Morrow, Ophia 1930
Mott, Carrie 1910
Mullins, Eva 1921
Myers, Evie 1911
Myers, Viola c. 1933
Napier, DeLora
Napier, Josephine
Napier, Martha
Napier, Virginia
Nichols, Edgar 1917
Noe, Elsie 1939
Noland, Bessie
Noland, Lucille
Noland, Pauline
Noland, Viola 1924
Norris, Myrtle
Norton, Hester 1928
Norton, Nancy Jean 1939
Norton, Theresa 1938
O'Dell, Robbie
Osborne, Sally Lou 1942
Osborne, Virginia 1939
Ottinger, Clive 1926
Owensby, Edith 1924
Ownbey, Alene 1920
Ownbey, Kenneth 1924
Pace, Binda
Padgett, Hattie 1914
Paris, Allie 1914

Parker, Charles
Parker, Estelle 1901
Parker, Minnie 1902
Parsons, Alta 1926
Parsons, Hattie 1926
Parton, Elsie 1933
Payne, Isabel 1939
Payne, Kate
Peek, Ruth
Penland, Gladys 1923
Penland, James
Penland, Jonnie 1939
Penland, Lena 1919
Pennington, Elvern 1936
Pennington, Fanny 1939
Pennington, Irene 1939
Perry, Meta 1913
Peterson, Geneva 1939
Phillips, Floy
Phillips, Frances 1910
Phillips, Lizzie 1910
Phillips, Mildred 1936
Phillips, Ruby 1934
Phoenix, Harriet Ellen 1929
Platt, Mattie 1936
Plemmons, Bonnie 1919
Plemmons, Dean 1922
Plemmons, Leah
Plemmons, Nora
Plemmons, Roy 1913
Poteat, Dora 1929
Powers, Rissie 1935
Prestwood, Reva 1935
Price, Mary 1923
Proffitt, Melissa 1910
Proffitt, Ruby 1934
Puckridge, Geneva 1930
Quarles, Trula 1935
Quarles, Twila 1935
Quinn, Frances 1938
Raines, Marjorie 1932
Raines, Mary Lee 1938
Ralph, Nannie 1926
Ramsey, Adeline 1908
Ramsey, Bessie 1919
Ramsey, Boyd 1914
Ramsey, Dorothy 1925
Ramsey, Elizabeth 1942
Ramsey, Ella Mae c. 1918
Ramsey, Fred 1917
Ramsey, Jessie Mae 1926
Ramsey, Leonard 1910
Ramsey, Sadie c. 1914
Ramsey, Sophia 1913
Ramsey, Woodward 1924
Randall, Mabel 1932
Rawson, Laura 1907
Ray, Edith 1937
Ray, Lowell
Ray, Lula 1924
Ray, Mertha 1933
Ray, Roberta 1923

Ray, Roberta 1923
Rector, Charles
Rector, Edna 1909
Rector, Ethel 1913
Rector, James E. c. 1904
Rector, Mary L. c. 1935
Rector, Weldon
Redmon, Evelyn 1924
Redmon, Vestor W.
Reeves, Fleet 1913
Regensburger, Marianne 1941
Reid, Dorothy
Reid, Mildred
Reid, Pauline 1939
Renfro, Allie 1938
Renfro, Kitty 1934
Renner, Mettra 1924
Renner, Myrtle 1931
Renner, Nell 1925
Rhea, Wilbern c. 1921
Rice, Edna
Rice, Della 1914
Rice, Effie 1922
Rice, Elsie 1935
Rice, Flora 1938
Rice, Flossie 1932
Rice, Lockie 1925
Rice, Mamie 1925
Rice, Myrtie Louise 1929
Rice, Ollie
Rice, Omega 1942
Rice, Pansy 1932
Rice, Sylvia
Rich, Bunyan 1920
Riggins, Erskine 1912
Rippetoe, Willie Mae
Rippetoe, Irene 1910
Rippetoe, Rosemary 1933
Robbins, Mabel
Roberts, Dorothy 1923
Roberts, Gordon 1925
Roberts, Jean 1941
Roberts, Mamie 1927
Roberts, Mary Dean 1939
Roberts, Nola 1926
Roberts, Pauline 1934
Roberts, Ruth 1942
Roberts, Sidney 1901
Robertson, Huelette c. 1939
Robinson, Joe 1902
Rogers, Audrey 1933
Rogers, Isa 1910
Rogers, Ruby 1935
Rollins, Ruby 1938
Rose, Carrie 1925
Ruble, Fanny 1900
Ruble, Kate Justus 1900
Rufty, Bertha 1910
Rufty, Lena
Rufty, Mamie 1905
Rufty, Motelle 1911
Rufty, Lawrence 1913

Runnion, Cora
Runnion, Eddie 1941
Runnion, Helen
Russell, Raymond 1926
Sanders, Myrtle Margaret 1899
Sanders, Wiley 1913
Sawyer, Isabel 1932
Sawyer, Margaret 1932
Schultz, Cora 1940
Schultz, Lillian 1930
Scroggs, Blanche 1937
Scroggs, Lucille 1931
Searcy, Hazel
Self, Marjorie 1939
Sellars, Alta 1914
Sellars, Ara
Sellars, Carolyn
Sellars, Eula 1911
Sellars, J. Walter 1911
Sellars, Maggie 1914
Setsler, Elise 1911
Sexton, Pearl 1922
Shands, Boyd 1912
Shelton, Delora 1941
Shelton, Dewey 1922
Shelton, Edith 1928
Shelton, Eva 1927
Shelton, Grant 1913
Shelton, Hazel 1942
Shelton, Hilda 1934
Shelton, Hoy 1924
Shelton, Jaunita 1939
Shelton, Leota c. 1935
Shelton, Mavis 1938
Shelton, Paul 1924
Shelton, Pauline 1932
Shelton, Ursie
Shelton, Velma
Shelton, Verna 1923
Shepherd, Robert 1924
Sherlin, Martha 1935
Shipman, Lulu 1900
Shultz, Cora 1940
Shultz, Lillian 1930
Silvers, Clara 1932
Silvers, Rebecca 1933
Simmons, Alma 1938
Sizemore, Ella 1938
Skidmore, Mae
Skiens, Sybil 1939
Smith, Clifford 1909
Smith, W. Douglas 1924
Smith, Jane 1939
Smith, Madge 1939
Smith, Maude 1936
Smith, Ola 1924
Smith, Stella 1924
Snyder, Annie Mae 1938
Snyder, Vernon 1924
Sorrell, Flora 1922
Sowers, Emma 1902
Sparks, Agnes 1933

Sparks, Gladys 1938
Sparks, Virginia 1939
Spicer, Annie c. 1930
Spratt, Evelyn 1935
Spratt, Pauline 1933
Stalworth, Ethel 1900
Stansell, Hassie
Stanton, Edgar 1905
Stanton, Ella
Stanton, Pattie
Stanton, Sheridan c. 1910
Stephenson, Joe 1909
Stephenson, Wilkes
Stewart, Mamie
Stewart, Sara B.
Stockton, Gertha
Stone, Deslena 1941
Strom, Flora 1913
Strom, Herbert H.
Strom, Otto H.
Strom, Vonda 1938
Strom, William F.
Stuart, Sara 1921
Styles, Lucile 1932
Sutton, Hazel
Taylor, Ellouise 1939
Terry, Bertha 1910
Thompson, Annie 1913
Thompson, Evelyn 1905
Thompson, Irene 1939
Thornburg, Jean 1942
Tilson, Effie 1941
Tilson, Iva 1941
Tinker, Cora 1913
Tinker, Hazel c. 1934
Tinker, Virgie 1911
Trammel, Pauline 1940
Trent, Edith 1940
Trent, Flora 1936
Trent, Ruth 1940
Trent, Wilma c. 1942
Trout, Margaret
Troy, Helen 1930
Turner, Eliza c. 1939
Turner, Gwendolyn 1930
Turner, Warren 1922
Tweed, Annie 1928
Tweed, Ethel 1924
Tweed, Hattie 1928
Tweed, Hope 1942
Tweed, Horace 1910
Tweed, Mamie 1922
Tweed, Matilda c. 1897
Tweed, Nettie 1922
Tweed, Roxie 1929
Vance, Martha 1930
Vance, Myrtle 1932
Verbal, Jan Rose c. 1939
Vinay, Alex
Vinay, Louis 1925
Waddell, Lestern
Waldrop, Frank 1924
Waldroup, Clara 1909
Walker, Jessie 1938
Walker, Tommie 1924
Wallace, Jean
Wallin, Eldredge 1906
Wallin, Jessie 1936
Wallin, Mary
Wallin, Portia
Walters, Ella Mae 1919
Warner, Lillie 1907
Weaver, Carl 1923
Weaver, Genevieve 1939
Webster, Ruth 1923
Westbrook, Louise 1919
Westbrook, M. L.
White, Beatrice 1908
White, Pearl 1912
Whitt, Lucille
Whitted, Jesse 1921
Whittemore, Ada Mae 1937
Wiggins, Millie 1939
Wilde, Nearine 1939
Wilds, Hattie
Willard, Carl
Willard, Ida Mae 1921
Williams, Alice 1910
Williams, Irene 1925
Williams, Kathleen 1901
Williams, Ola 1922
Williams, Ruby 1906
Williamson, Edgar 1910
Wilson, Audrey Lee
Wilson, Carrie 1911
Wilson, Corinne
Wilson, Lionel 1921
Wilson, Lucille
Wilson, Nell 1934
Wilson, Ofay 1914
Wilson, Weaver 1902
Wolfe, Mary Sue 1933
Wolfe, Beulah
Wolfe, Muriel 1920
Wood, Cora 1908
Woody, Mabel 1940
Woody, Nelle 1932

Rev. U. A. Brogden
Dorland Bell student
pastor 1938 - 42.

Appendix

Families

The following brief family histories are included to give the reader a sampling of the Southern Appalachian stock served by Dorland-Bell School. (Information was provided by families, with no documentation by author.)

SHELTON

Shelton history preserved by the family begins, "Sir Ralph Shelton, son of James Shelton, came with his kinsman, Lord Delaware, from England, arriving in Virginia in 1620." Ralph is considered the father of American Sheltons, "who were of British and Irish descent, tall in stature, mostly six feet or more, with bright red hair and deepset blue eyes, with a very fair or sometimes freckled skins."

Roderick Shelton (Revolutionary soldier) and his bride, Ursula Sarah Briggs, were the first settlers in the Laurel River section of Madison County, N.C., now called Shelton Laurel. From their one-room log cabin, Roderick and Sarah raised seven sons—David, William, Martin, James, John, Armstrong, and Lewis. A widely-known Shelton tradition depicts a very large hollow tree on Little Laurel (near Allanstand) in which Martin and his wife lived until logs could be hewn for their cabin. It was near a bold spring, known thereafter as the Martin Shelton Spring.

The Shelton grandsons in Laurel, as did many mountain men, joined the Northern army during The Great Rebellion, although they had no quarrel with either side. A preserved letter from John Shelton read, "The Rebels called us 'Tories.' They run the conscrip so hard, I had to leave home. I went into the Union army, served two years lacking fourteen days and was Honorable Discharged at Knoxville, Tennessee." Other Sheltons were not as fortunate in 1863 when seven of them were savagely murdered in their home community by Confederate soldiers at the infamous Shelton Laurel Massacre.

Numerous descendants of Roderick and Sarah Shelton found their way to Dorland-Bell School—Hilda (graduated in 1934), Paul (1924), Grant (1911), Edith (1928), Pauline (1932), Mavis (1938), Delora (1941), and Dewey Roderick (1922), to name a few.

EBBS

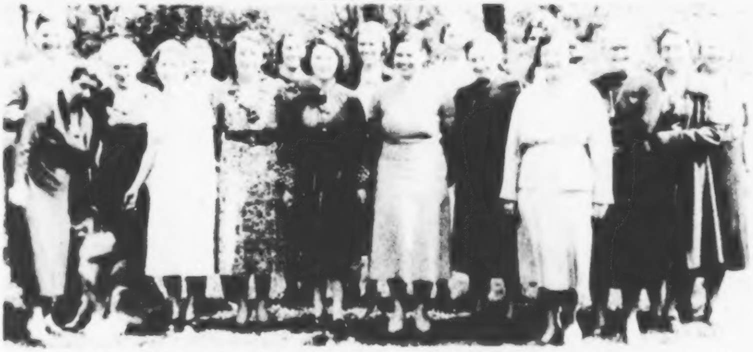
The father of Western North Carolina Ebbses was Marion Ebbs, one of the thirteen children of John who migrated to East Tennessee circa 1780. (The Ebbs' English line has been dated to 1775 in Virginia.) About 1866 Marion (who was likely *Francis* Marion) bought a large farm on Roaring Fork (off Spring Creek) in Southwestern Madison County, North Carolina, and completed his family of eleven children. His descendants at times figured importantly into the region's development.

Jasper Ebbs, Marion's second son, was once called "the father of public education in Madison County. For over fifty years he served as chairman of the Board of Education, working for modern buildings as well as highways to reach them. In his old age, he reflected, "The roads have come. The last log school house has gone, and I am happy." (Dr. W.E. Finley, former Dorland pastor, once said, "I know of no

Miss Edna Rector
c. 1910

Ruth I. Taylor
1934 - 1939

Miss Jessie Guernsey
c. 1940



Some Dorland staff members in 1936-37. L to R—Mr. Burch: from Asheville Farm School, Miss Annie L. McGregor: school nurse (with dog Laurie), Mrs. Catherine Cady, Miss Ruth Boyd, Miss Carrie Porter, Miss Mildred Neumeister, Not identified, Miss Betty MacLeod, Miss Jane Morrow, Miss Mary Hill, Miss Irene Taylor, Miss Margaret Grant, Miss Connie Spencer, Miss Helen Hickman, Mrs. Leta Buquo, Miss Margaret Bielby, Miss Isabel Miller.

Miss Jane Morrow
c. 1940

L. to R. Annette G. Schafer, Ruth I. Taylor, Lindsay S. B. Hadley, late 1920's.

Miss Ruth Dixon
c. 1940

man whom I more highly respect and admire than Jasper Ebbs.")

Another son of Marion to leave his mark on North Carolina was Isaac Newton. As did his siblings, I.N. attended the log school house on Spring Creek. He then studied law and was elected to the 1883 state Senate and to the 1901 House of Representatives, where he was nominated Speaker of the House, I.N. Ebbs also served as Superintendent of Madison County schools for a number of years. His last days were spent in Hot Springs practicing law.

Francis Carter, yet another of Marion's sons, was a promising merchant and postmaster (1893-97) in Hot Springs. After several years, F.C. Ebbs, a devout Christian, delegated his business interests and went into preaching the gospel full-time. (The signatures of F.C. Ebbs and his partner, J.M. Rector, are on the last will and testament of Dr. Dorland, as witnesses.)

A number of Marion Ebbs' children taught school in Madison County, several became farmers and merchants, and one son, Marvin, even wrote poetry as an avocation. They were all called "thinkers."

Continuing in the steps of their forebears, Marion's grand-sons, also, were successful in the mercantile business, as well as banking, civic work, and public affairs. (His great, great, grand-son Ronald C. Brown would serve eight years as Buncombe County's District Attorney.)

Plato Durham Ebbs, son of Jasper, attended school in Spring Creek, dropping out when still a boy to go to work in his uncle Francis' store at Hot Springs. In 1905 Plato became the young organizing partner of the large Hot Springs Supply Company. The same year he was elected mayor of the town, and in 1915 was elected to the N.C. House of Representatives. Plato later moved from Hot Springs to Buncombe County where he served three terms in the state Senate (1923, 25 & 27). He was also instrumental in the establishment of the Great Smoky Mountains National Park.

Among the descendents of Marion Ebbs who went to Dorland School were two children of F. Carter—Mary and Claude; four children of I.N.—Edward Boykin, Laura, Mary and Horace J. (he married Dorland student Effie Harrison); Katherine Ruth Peek, and Horace's daughters, Frances and Betty Sue. (Frances has a cherished book which was a wedding gift to her parents. Hand-written on the fly-leaf is the following: "To Mr. and Mrs. Horace Ebbs, With Best Wishes of Dorland Institute, Miss Phillips.") □

Haywood County Families

Most Dorland students of Haywood County shared antecedents from four early families who had intermarried through the years. These pioneers—Nolands, Fergusons, McCrackens, and Messers—settled in the area known first as Burke County (1777), then Buncombe (1791), and finally, Haywood County (1808); each family played an active role in the county's beginnings. Their historical sketches have been taken from *The Annals of Haywood County* by W.C. Allen.

Belgium is the fatherland claimed by the Nolands, with Harry Noland appearing about 1800 on Haywood County's Fines Creek. His descendants became prominent farmers, ministers, educators, and public servants. One example, David Russell Noland, was elected to serve as Haywood County's sheriff from 1901-1906 and to the state Legislature in 1914 and 1916, then appointed to the board of county commissioners in 1927. David Reeves Noland, a prosperous farmer, was also a trustee of N.C. State College and the University of North Carolina, a Waynesville bank director, and president of the N.C. Livestock Purchasers Association, among other civic duties. These two examples typified Noland contributions to Haywood County development.

Fergusons traditionally descended from Annie Laurie and James Ferguson of ancient Scotland. Their more immediate ancestors, Robin Ferguson and wife Frances Love Ferguson (of Ireland) came from South Carolina around 1790 to Spring Creek in Madison County (Robin, as a young lad had carried water to wounded battlers at Kings Mountain). They later moved to Haywood County and their progeny became Confederate soldiers (several died in service), lawyers, judges, statesmen, and one, General Harley B. Ferguson, was a West Point alumnus whose plan for raising the sunken battleship Maine was selected from sixty others. (He was also chosen to oversee the successful operation.) Attorney Garland Sevier Ferguson began life in 1843 on his father's Crabtree farm, enlisting at age 18 into the N.C. 25th Infantry. He was seriously wounded several times, hospitalized, and held prisoner of war. In 1866, while still on crutches, he was elected Superior Court clerk of Haywood County, then district solicitor, N.C. Senator and 16th District judge (1902), finishing his days as a prominent member of the Western North Carolina Bar. One of his sons, G.S. Ferguson, Jr., was appointed by President Coolidge to membership on the General Trade Commission. John Norwood Ferguson, another son, graduated from the U.S. Naval Academy in 1905 at age 19. William B. Ferguson, a cousin, had also entered the Academy in 1896 and finished with honors. Still another, Homer Lenoir Ferguson, graduated from that school in 1892 at the head of his class, later serving as president of the U.S. Chamber of Commerce, and of the Society of Naval Architects and Marine Engineers (in Newport News, Va.), and of the National Council of American Shipbuilders. One of his business slogans reflected the type of industriousness practiced by these early Appalachian families: "We shall build good ships here, at a profit if we can, at a loss if we must, but always good ships." The Fergusons proved to be a prolific clan in Western North Carolina and a credit to their progenitors.

Another creditable Scots-Irish family of ancient origin, the McCrackens, came into Haywood County focus in 1800 when Joseph McCracken (his father David had been a Revolutionary soldier) and Sarah Vaughn McCracken (of French Huguenot descent) bought a hundred-acre tract in upper Crabtree for fifty dollars cash, later adding the remaining land in the community except for one farm. Joseph and Sarah raised thirteen children who became stable forces in Haywood County. Joseph died in 1848 but Sarah "lived to see the country . . . plunged into the civil war. She was a devoted Southerner . . . and said in her latter days that she had counted her descendants in the Southern army and they numbered 107, many of whom never returned but were buried on the battlefields," according to Allen. Other descendants were merchants, pastors, farmers, and physicians. Dr. John McCracken graduated second in his class from the N.C. Medical College in 1902, served as health officer for both county and state, was a civic worker, and president of N.C. Public Health Association in 1918. (He is thought to have held the state record for tonsil and adenoid removal—480 operations in 4½ weeks!)

The year 1796 found Revolutionary veteran Christian Messer in the Dutch Cove section of what is now Haywood County. One of his sons, Frederick (known as "Fed"), died in the White Oak Township at the age of 117. "Uncle Fed Messer," a typical mountaineer and one of Haywood County's legends, "could neither read nor write, yet his knowledge of the Bible was astonishing," wrote John Parris. As in other Haywood families, Messer sons fought in the Civil War, with four of their names—Franklin, Henry, Jackson and Robert—having been placed in the 1931 Haywood Courthouse cornerstone. Forest Messer and R.T. Messer both served on the county board of education, while Jack Messer was teacher and superintendent of county schools. Ernest T. Messer, the fourth great grandson of Christian served as N.C. Legislator for over twenty years.

These pioneer families of Haywood County produced the following Dorland-Bell students: Deaver McCracken, Georgia McCracken, Sarah Ann McCracken, Edith Messer, Sybil Messer, Bessie Noland, Pauline Noland, Lucille Noland, and Vera Ferguson, Norman Ferguson, and Eva Ferguson. Erastus T. Messer married Herma Jarrett, 1900 graduate of Dorland Institute, and Forest Messer married Effie Furr another former Dorland student. □

Redmon/Freeman

In 1791, under General St. Clair in Ohio, Stephen Morgan Redmon was among the 124 men (out of 900) to make it back to base after a surprise attack from the Indians; six hundred were killed and the other 176, wounded. Born in Virginia of Irish descent, Redmon arrived in Madison County about 1810 buying property on Bull Creek (100 acres for $180.00).

The Redmon Dam on the French Broad near Marshall was named for Stephen's descendants who had operated an early commissary there. Intermarrying with the Redmon's were the Freemans, another family of venerable lineage. John Freeman was listed as a passenger on the "Abigail" which sailed from England in 1635. He married Mercy Brewster Prince whose mother Patience Brewster had come to America on the Mayflower. Their descendant, Thomas Freeman, settled in Buncombe County about 1803 at what is now Freeman Gap in Madison County, near Marshall. In 1818 Rev. Moses Freeman, Thomas' brother, was elected first pastor of the Bull Creek Baptist Church where four Redmons—including Stephen Morgan—became charter members.

Not unlike their neighbors, the Western North Carolina Redmons and Freemans served in the War Between the States. Job Ross Redmon enlisted in Marshall, May, 1862, but was tried and sentenced to die November, 1864 by his own company. He had left camp without permission to visit his sick wife; even though he returned quickly, he was discovered and condemned.

Some descendants of Stephen Morgan Redmon who attended Dorland-Bell School were Evelyn Redmon Davis, Emma Freeman, Elizabeth Freeman, Linda Freeman Jarrett, Major, John, Spurgeon and Maggie Freeman, and Elizabeth Goforth. Evelyn Redmon Davis (graduated in 1924) compiled and published an impressive genealogy of the Redmon clan in Western North Carolina. She listed several "Dorland" families who have joined the Redmon line through the years—Rice, Edwards, Rector, Lance, Peek, Ramsey, Davis, Tweed and Lusk. A great, great, grandson of Stephen Redmon's—Andrew Jackson Runnion—donated two acres in 1903 for the Presbyterian mission on Walnut Creek, and was, also later, an elder of the Dorland Memorial Church at Hot Springs. □

Lollar

Dorland graduates Eugenia, Elizabeth, Alma, and Annie Lollar were only four of the twelve children (two others died young) raised by David Archie and Mattie Stimson Lollar of Rutherford County. The sisters' Scots-Irish ancestors came from Iredell County to Rutherford County as early as 1790, while records of the family's Wilkins and Terrell ancestry date to 1696 in Virginia and England.

The Lollar girls' great grand-father William Wilkins was sheriff of Rutherford County for two terms and was also Clerk of Court in Polk County. Their great, great, grand-father David Dickey fought at Kings Mountain, as did their fourth great grand-father James Gray.

Captain Gray's participation in the Battle of Cowpens, Kings Mountain and other skirmishes is mentioned in several history books according to family records; he was a noted Indian fighter, too. One family tradition tells how James led an Indian-raid retaliation near his home. In the possession of an Indian he had slain, James found some of his brother John's personal belongings. In a second story, Indians were in James' pursuit when he "doctored a bottle of whiskey with strychnine and dropped it beside the trail." Needless to say, James was not bothered by those particular Indians again.

Other Lollar forebears served in the War of 1812, the Spanish-American War, and the War Between the States. Many of these same "fighters" were also recorded as giving land, money and material to build local churches. (Gray's Chapel at the edge of Polk and Rutherford Counties still bears its benefactor's name.) Religion and education were always given priorities in the Lollar families, with numerous descendents having majored in teaching. After leaving Dorland, Eugenia, Elizabeth and Annie taught a combined 107 years in North Carolina public schools, and all four of the sisters were dedicated to their community churches. □

Good

Thomas Neil Good was born April 26, 1837 to Agnis Duckworth and Solomon Good, Jr. on Silver Creek in Burke County, North Carolina. (The Duckworths were early Saxons who have been documented in New Jersey as early as 1665.) It is not recorded how he came to be in East Tennessee, but on Christmas Day (January 6), 1858, according to mountain custom, Thomas "stole" thirteen-year-old Margarett Elizabeth Hutchens and they were married in Hawkins County with Good's friend and employer, James H. Rumbough of Greeneville, standing as best man. (Tom's father had died when the boy was twelve). Tom Good, who was stage coach driver and mail carrier for Rumbough, moved to Warm Springs, North Carolina when Rumbough bought the springs from the Pattons. Then came the War of Rebellion which by-passed friendships and bloodlines. In November, 1863, Thomas took his wife and two small children back to her sister's home in Greeneville, where he enlisted in the Union army. (His grandfather, Solomon Good, had fought the Regulators from Halifax County under Colonel Nicholas Long in 1776, and his ancestor John Duckworth had caught a musket ball in his shoulder at Ramseur's Mill, carried it to Kings Mountain and still had it 40 years later. Perhaps Tom had received from these forebears an allegiance to a time when countrymen were united.) But family tradition says that as Thomas Good drove the Tennessee-Carolina stage he often carried well-to-do passengers who avowed, "If war comes, I sure' don't intend to fight." Since the conscription law would allow those who could afford it to hire substitutes, Good decided he'd not be a "jeans-britches" (paid stand-in); he'd enter the war with dignity and pride and not be forced to fight for a cause far removed from the mountaineers.

Tom Good's employer, Rumbough, was in the Rebel force, as were Tom's brothers and cousins in Burke County; one brother died in a Northern prison.

In Wytheville, Va., in the Spring of 1865, just after Stoneman's Raid, Good and six other "pickets" were captured by the enemy. "Myself and one more made our escape by leaving our horses and swimming a creek," wrote Good. The two hid under some cedars until the fight was over, then spent "three days and two nights in the mountains without food or shelter, making our way into our lines the third day."

After the war, Thomas and Margarett resumed their life in Warm Springs where three of their eight children have been recorded as attending Dr. Dorland's school. Grand-children Margaret Myrtle Sanders, Thomas Vernon Good and Earl Alexander Good were also Dorland Institute students, while great-grandchildren Margaret Alene Burgin and Kenneth Sanders Burgin graduated from Dorland-Bell. □

Tweed

There were members of the Tweed family at Dorland-Bell almost from its inception; they came from Madison County in North Carolina and from Greene County in Tennessee. For the most part their history has been "documented" by word of mouth from one generation to another.

Around 1795 William Tweed made the six-months' sea journey from Ireland to Charleston, S.C., with his wife, daughter, and two-year-old son, Jimmy. "Enceinte" Peggy Neely also traveled with the Tweeds so that her unmarried state would not disgrace her family. William (Billy) Tweed left Charleston for old Ninety Six, S.C., then came through Transylvania County, North Carolina to Cane River in Yancey County, and finally to White Rock in Madison County. Little Rachel Neely, born aboard ship, eventually became the wife of young Jimmy Tweed and they bore sons Neely, Reuben, Thomas, John, Abner and Joshua. In 1849 Jim and Rachel bought 400 acres of the Blount grant for $140 and "four fat hogs." (Much of this land is still owned by Tweeds in 1987.)

Son Neely was the first Madison County Superior Court Clerk. He was also remembered for his shooting of Madison Sheriff Ransom Merrill in a "fair fight draw."

Several Tweed grand-sons enlisted in the Union Army during The Rebellion, with Abner participating in 36 battles, including Chicamauga. Thomas' son Sgt. James Sevier (Jimison) Tweed marched with Sherman to the sea, and returned after the war, being on hand when Frances Goodrich was trying to establish a Laurel Country hospital. He donated land for the building of the Presbyterian hospital, school and teachers' home. To this day, descendants of Billy Tweed work in the White Rock Presbyterian Church and community, upholding the values of their forebears.

Some Tweeds who attended Dorland-Bell were Hope (1942), Roxie (1929), Annie & Hattie (1928), Ethel (1924), Nettie & Mamie (1922), Horace (1910), and Matilda (ca. 1897).

(As a footnote to the Tweed "chapter", family researchers have discovered with disdain a descendant of Billy Tweed's brother James [he came to New York from Ireland]—William Marcy Tweed, the infamous Tammany Hall leader.) ☐

Gahagan

George Robert Washington Gahagan, ancestor of the Western North Carolina Gahagans, was born in 1802 in the Edgefield District of South Carolina, to Lawrence and Sarah Pringle Gahagan from Ireland. The family moved to North Carolina in the early 1800's, buying Buncombe County land near Reems Creek—one hundred acres for seventeen dollars.

Lawrence soon died; his youngest son, George Robert Washington was the only male of the line to remain in the area. (A daughter Hester married Hezekiah Barnard [son of Job the founder of Barnard, N.C.] and left descendants in W.N.C. Beginning about 1828, George R.W. Gahagan acquired large tracts of land in what is now Madison County. Soon after 1840, in the Laurel River section, he and wife Emmaline West built a house which is still owned and occupied by their descendants.

Like many other mountain families, the Gahagans supported the Union cause during the Civil War. George Gahagan was too old for military service, but he worked at the U.S. military post in Cumberland Gap, Tennessee.

Following the war—in Oct. 1865—he served as a district delegate to the Constitutional Convention in Raleigh, and, again, in the Spring of 1866. In 1868 he also represented his mountain home as a member of the House of Representatives, until 1870. His greatest hope was to see educational opportunities provided for all the state's children, and he worked hard for a school bill in the 1868 legislature, which, unfortunately, did not pass.

George R.W. Gahagan died in 1870, but his interest in education was continued by his family. In March 1893 (just prior to the Presbyterian's arrival at Walnut), an act of legislature to incorporate the Jewel Hill community school named George W. Gahagan and B.F. Gahagan as trustees. Then as the Presbyterians began to establish schools in Madison County, adjoining communities requested schools for their children, too. Mr. and Mrs. George W. Gahagan gave two acres of land for a Presbyterian day school, church, and teachers' home at Hopewell (near Walnut); and Richard and Wade Gahagan gave land in the Laurel Country for mission schools there.

Some great, grand-children of Lawrence Gahagan at Bell and Dorland Institutes were: Ben Wade, George Washington (called Tob), Emma, Andrew Jackson (Jack), Nita, and Leslie Gahagan. Gahagan descendants in 1987 continue to be faithful leaders in the Dorland Memorial Church at Hot Springs. ☐

Lance

Lance genealogists differ when it comes to their antecedents, but a popular tradition is that the name (Lantz, Lentz, Lintz, Lance) originated at the city of *Lenz* in the Austrian Alps. Lentz brothers Peter and John supposedly arrived in Charleston about 1750 from Germany. Peter's third child John Lentz moved from S.C. to N.C., buying land in Buncombe County (now Hendersonville) September, 1798 (his name was spelled LANCE on records). John's children Samuel J. and Martin B. married sisters of Dr. Fletcher (from whom the former "Miss America" Maria Beale Fletcher, descended) in Henderson County; and their sons, typically, fought in the Civil War.

William Burton, son of Samuel, was captured at Chicamauga, and imprisoned in Illinois by the Union, where he died January 8, 1864. From this poignant excerpt, when he wrote his family in 1862, he must have "seen" into the future: "Father, I would like to see you all very much, but I can't at present and I fear I never will see your faces any more in this life but I hope that we all will be prepared to meet in a better world than this where there is no more war, nor parting of friends . . . ." He left his widow Delia with six children to raise. One of these, Newton Jerome, became a prominent citizen in Hot Springs, and a Dorland father. He was on the first Board of directors of the Bank of Hot Springs (1905), owned a general store, a real estate business, dealt in lumber and tanbark, besides serving as mayor, alderman, and postmaster of the town. N.J. Lance was also owner and operator of the early electrical plant and dam in Hot Springs. (The distribution system was originally constructed in 1906 by Hot Springs Manufacturing Co. upon completion of a 40 h.p. steam electric plant. The property subsequently came into Lance's ownership, furnishing limited electricity for the town until 1926 when Carolina Power and Light Co. bought it.) In 1904 *The Asheville Citizen* called Lance "a progressive businessman of Hot Springs, N.C."

Another hard-working son of William B. Lance was Phillip Lafayette, who first sold groceries in Marshall, then in 1913 peddled 50 pounds of peanuts (roasted in his own kitchen and divided into small bags), on the streets of Charlotte—the beginning of Lance Snack Company, as we know it today.

First cousin to N.J. and Phillip L. was John Ervin (Bud) Lance, a Hot Springs businessman, town official and Dorland father; Bud's sisters—the Misses Fanny, Sue, and Georgia—operated the Lance (rooming) House in Hot Springs for many years, famous for its fine meals. (This was the house Dr. Dorland built on "Rumbough hill.")

Still another cousin to the Hot Springs Lances (and descendant of Peter Lentz) was Marcus W. Lance (married to Lillie Wallin) of Marshall. Merchant and churchman, he gave property in Marshall for the Presbyterian teachers' home, then gave land (and supposedly money) to start a mission school at Big Laurel. He asked Miss Florence Stephenson (at Asheville Normal) to send a teacher there, which she did. In 1901 the mission was named the *Mark Lance Memorial*.

Mark Lance's son—Marcus Wallin Lance—who was born in Marshall in 1898, served the state of Florida as Adjutant General from 1947-1962.

Students of Dorland-Bell directly descended from Peter Lentz were: Margaret Lance (1919), Helen Lance (1914), Frank Howard Lance (1915), Emily Lance (1938), Hugh Lance (1902), Sadie Lance (1900), and W.N. (Ted) Lance (ca. 1918). □

Lusk

One of the earliest families recorded in the Spring Creek section of Madison County was Lusk, whose history has been documented to 1753, with the birth of Joseph Lusk in Augusta County, Virginia. Family members recall stories of this ancestor's giving pack and riding horses to Daniel Boone, and "riding with Boone out of the North Carolina mountains." Joseph Lusk was also a captain under Col. John Sevier at the Battle of Kings' Mountain in 1780. (An older brother, William, was killed there.) In 1788 Joseph moved from Greene County, State of Franklin, to Spring Creek valley (now Madison County, N.C.) where his younger son Joseph II would be born.

The Lusks became productive farmers, and public spirited. Their grandsons were in the Confederate army, with one, Virgil Stuart Lusk (a licensed attorney), attaining the rank of Colonel.

Following the war, Col. Lusk was elected Solicitor of Madison County, and to numerous subsequent public offices, including the State Senate (1889) and House (1895 and 1897). In 1882 and 1883 he served as mayor of Asheville, during which time various improvement "firsts" were made in the city. On his 91st birthday, the *Asheville Citizen* reported that, "Since the day of his birth, May 9, 1836, in the Spring Creek community of Madison County, the career of Col. Lusk has been as colorful as a spectrum. He's been a prisoner [of war], legislator, lawyer, warrior, preacher, farmer, municipal builder and other things too numerous to mention." Virgil Lusk continued to practice law in Asheville until his death in September, 1929.

Another descendant of Joseph Lusk was Sydney Lusk, pastor of the Lusk Chapel located in the Spring Creek Township and organized in 1889. Today it has an enrollment of 70, with over 100 former members returning each August for "Homecoming".

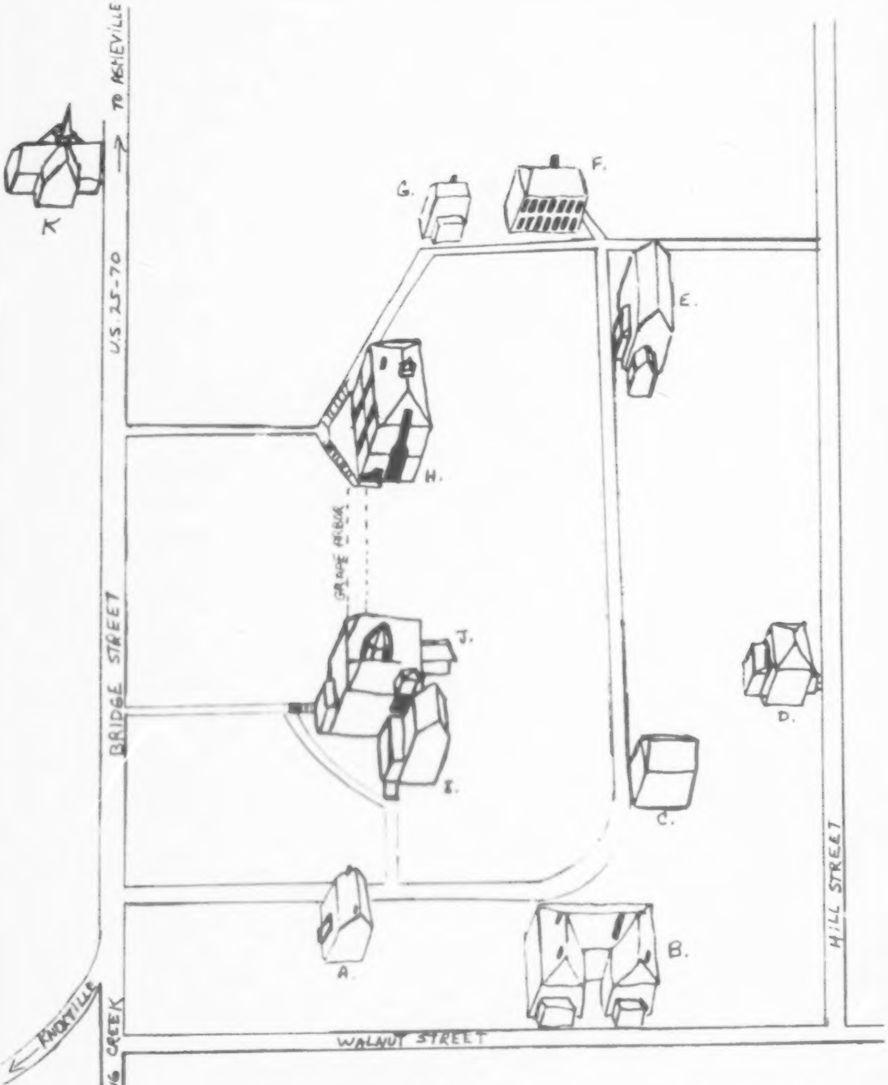
Some Dorland students from the Lusk family were: Mamie Lusk, Sadie Lusk, Elizabeth "Bessie" Lusk, Ruth Culbertson (daughter of Bessie) and Grace Lusk.

Lawson

One bit of Quaker influence came to East Tennessee and Western North Carolina by way of Elizabeth Doane who is a "proven" descendant of Deacon John Doane of Plymouth Colony, Mass. (He was on committees with Miles Standish and William Brewster.) Elizabeth descended from various other Quaker lines of North Carolina too, but she became a Methodist after 1800 when she "married out of unity" to Robert Bartley in Surry County, N.C., and moved to East Tennessee, around 1812. Their son, John Wesley Bartley, married Martha Buster and lived in Warm Springs, N.C. (Bartley Island is named for him.) His daughter, Delphinia Dixon Bartley, was sent to Holston Conference Female College in Asheville, graduating May 16, 1857 (the school's first class), with a degree of *Mistress of Polite Literature*. She was adjudged by the school's Methodist Church sponsors, "worthy to receive this testimonial [diploma] of her social and moral excellence, and of her attainments in philosophical and elegant learning." She later became the 2nd wife of close neighbor Francis Marion Lawson, and bore him Thomas, Joseph, Carrie, Benjamin Floyd, and Elijah. In 1861 Floyd enlisted in Confederate Company "B" at Warm Springs, but died in 1863 from a wound received in the forehead. His brother Thomas Lawson served Hot Springs as postmaster from 1889 to 1893, and as alderman in 1910.

The Lawson family also had come to Warm Springs early (1826) when Elijah and Susan Gallaher Lawson moved there from Tennessee with their family, including the aforementioned son, Francis Marion. Francis' first wife was Margaret Jack, and one of their children, Alexander Valentine "Alec", married another close neighbor, Emmaline Amanda Oettinger (daughter of Henry Oettinger, former Willows owner). Alec Lawson was mayor of Hot Springs, as was his son, William Marcellus "Rowdy Bill", in later years. Besides his mayoral time, "Rowdy Bill" served as town alderman and chief of police, and operated a corn mill, cafes and general store. (Bill's brothers, H. Franklin and John B., were also elected town officials—alderman and policeman, respectively.) Rowdy Bill Lawson went to Dr. Dorland's school and sent his children there—Ruth and Dewey. Bill's brothers Hubert and Arthur graduated from Dorland Institute, and children of his sister, Hester Elena Good, likewise attended. □

DORLAND-BELL CAMPUS
main buildings during latter years


TO ASHEVILLE
U.S. 25-70
BRIDGE STREET
GRAPE ARBOR
HILL STREET
WALNUT STREET
KNOXVILLE
SPRING CREEK
K
G.
F.
E.
H.
J.
I.
D.
C.
A.
B.

A - Washburn
B - Boydston
C - gymnasium
D - Hillside Cottage
E - McCormick
F - infirmary
G - Bird Cage (faculty home)
H - Phillips Hall
I - dormitory
J - annex (studio)
K - church

by Deb Cowan

BEST COPY AVAILABLE

Appendix

Mountain Schools

SCHOOLS AND TEACHERS AMONG MOUNTAINEERS.

NORTH CAROLINA.

ASHEVILLE.—Normal and Collegiate.—Rev. Thomas Lawrence, D.D. Mrs. Thomas Lawrence, Mary L. Mattoon, Mabel K. Dixon, Ina McIlurney, Edith Waltz, M. Ethelyn Harper, Alice N. Wightman, Maude M. Morgan, Isabel K. Hubbard, Kate J. Mechling, Ella Hubbard, Elizabeth Gist, Lyda H. Mechling, Ella C. Bickerstaffe.

ASHEVILLE. — Home Industrial. — Miss Florence Stephenson, Principal, I. A. Heydenburk, Mary Johns, Sara E. Johnston, Fannie Lou Allison, Ida L. Williams, Anna E. Coe, Ruth D. Dean.

ASHEVILLE.—Farm School.—(Denmark P. O.)—Mr. Samuel Jeffrey, Superintendent, Rev. Frank M. Fox, Mrs. Samuel Jeffrey, Anna M. Jeffrey, Anna McArthur, Mr. H. C. Postlewaite, Mr. J. H. Newman, Elizabeth H. Williams, Winifred Williamson, Mr. C. E. Carpenter, Mr. H. H. McCampbell, Mr. Nelson Williams.

ALLANSTAND. —(Stackhouse P. O.)— Frances L. Goodrich, Della Merchant.

BARNARD.—(Big Laurel P. O.)—Hannah Atkinson.

BRITTAIN'S COVE.—(Weaverville P. O.)—Eva Gorbold, Charlotte J. Crump.

CONCORD.—(Laura Sunderland).—Miss Melissa Montgomery, Principal. Alice N. Bryan, Dorothy P. Hervey, Florence E. Stoner, Ada Welch.

PARKER HALL.—(Concord P. O.)—Mrs. Anna Ferguson.

PATTERSON'S MILLS.—(Concord P. O.)—E. P. Mayers, Lulu Fox, Jennie Gourley.

HOT SPRINGS.—(Dorland Institute.)—Miss Julia E. Phillips, Principal. Carrie B. Pond, Lida Pomeroy, Diana Pomeroy, Amelia Phillips, Anna M. Watson.

JUPITER.—Ora Gates, Minnie R. Bradshaw.

MARSHALL.—Mr. S. H. Parker, Sara G. Street.

PAINT ROCK.—Harriet C. Dailey, Julia Orton.

RICEVILLE.—Ollie Hendricks.

VALDESE.—Mary Knox.

WALNUT SPRING.—(Marshall P. O.)—Mrs. Anna M. Logan, Mabel Moore, Josephine E. Brown, Helen Cougle.

TENNESSEE.

ELIZABETHTON.—Rev. J. J. Loux.

ERWIN.—Lelia Coleman, Almetta Harris.

GRASSY COVE.—L. Annie Bradshaw.

KISMET.—(Lancing P. O.)—Mrs. Mary L. Remington.

VARDY.—Anna B. Miller, Maggie Axtell.

KENTUCKY.

CROCKETTSVILLE.—Margaret J. Cort.

HARLAN.—Rev. W. C. Clemens, Octavia M. Reed, Mary E. McCartney, Maude Bryson, Delora B. Osborn.

HINDMAN.—Sophia Crawford.

HYDEN.—Rev. James A. Walton, Essie Bradshaw.

PIKEVILLE.—Rev. Thos Cornelison.

WEST VIRGINIA.

WYONA AND MILLSTONE.—Miss B. A. R. Stocker.

CLEAR CREEK.—Eloise J. Partridge, K. M. Doan.

JARROLD'S VALLEY.—Minnie B. Newcomb, Emma A. Jackson.

LAWSON.—Miss M. P. Spencer.

ACME.—Daisy Weaver.

The above list of Presbyterian mountain stations appeared in *Home Mission Monthly*, December, 1898; during subsequent years the number in Madison County almost tripled.

Allanstand
Bell (Walnut)
Big Laurel
Big Pine
Dorland (Hot Springs)
Gahagans
Hopewell
Little Pine
Marshall Academy
Mt. Neta (Red Hill)
Paint Rock
Rice's Cove
Shelton Laurel
Sodom (Revere)
Spill Corn
Upper Shelton Laurel
White Rock
Walnut Run
Walnut Spring

Rev. McCaw and family.

Bell Institute

Catalogue and Announcement

This reproduction of the original "Bell Institute Catalogue" is presented by "Winona Wade" Johnston Newton, daughter of Rev. and Mrs. Robert F. Johnston — —

June 18, 1972

courtesy of
Naomi Guthrie Tweed

Walnut, Madison Co., N. C.

1903

CALENDAR

Entrance Examinations	August 27 and 28
First Term, 16 weeks	Opens August 31
Halloween Reception	October 31
Thanksgiving Holidays	Nov. 26 and 27
Christmas Holidays	Begin December 18
Second Term, 16 weeks	Opens January 3
Valentine Reception	February 14
Good Friday	Holiday

COMMENCEMENT

Primary Exercises	April 18
Annual Sermon	April 19
Class Day	April 19
Graduating Exercises, Etc	April 20

BOARD OF TRUSTEES

(WOMAN'S BOARD OF MISSIONS OF THE CUMBERLAND PRESBYTERIAN (CHURCH, EVANSVILLE, IND.)

Mrs. W. J. Darby, President
Mrs. R. B. Ruston, President Emeritus
Mrs. A. M. Castlen, Vice-President
Mrs. Mary E. Dyer, Recording Secretary
Mrs. Dee F. Clarke, Corresponding Sec'y
Miss Lula M. Durham, Treasurer
Mrs. J. F. Leslie
Mrs. Alvah Johnson
Mrs. T. Ashburn
Mrs. H. J. Graf

SCHOOL COMMITTEE

Dr. A. J. McDevitt
S. W. McClure
D. P. Miles

FACULTY

Rev. R. F. Johnston, A. M. (National Normal University) Superintendent.
Latin, Book-keeping and Commercial Law.

Miss Lucy T. Paul, (University of Nashville),
English, Literature and United States History.

Miss Sophia M. Shoemaker (Normal University, Normal, Illinois),
Mathematics, Geography and General History.

Miss Neta A. Boyd (Ewing and Jefferson College, Tenn.)
Principal Intermediate Department.

Miss Lillie Bell Wines (Lebanon College for Young Ladies, Tenn.
Principal Primary Department.

Mrs. R. F. Johnston, (Cooper Institute, Miss.)
Principal Winona Boydstun Industrial Home for Girls.

(To be supplied.)
Matron for Winona Boydstun Industrial Home.

(To be supplied.)
Vocal and Instrumental Music and Sewing.

PREPARATORY OR BRANCH SCHOOLS

HOPEWELL—Misses Pearl English and Hannah Atkinson.

RED HILL—Misses Bertie Leonard and

LOCATION AND SCENERY

The location of Bell Institute is all that could be desired for a first-class graded grammar and high school. The elevation above the sea level is nearly 2,000 feet, and the mountain scenery is not surpassed in any other section of the Great Smoky Mountains. Pure water and pure air make it a most healthful locality.

Walnut, N. C., the little village that has sprung up since the school was located here, is laid off in town lots and has about one mile of graded streets. It is geographically in the center of Madison County, and but one mile up the mountain from Barnard, N. C., the nearest railroad station on the Southern Railroad—on the French Broad River. This can be made a delightful summer resort for christian people and especially for Cumberland Presbyterians. The Superintendent will take pleasure in corresponding with interested parties. (Enclose stamp for reply.)

HISTORY

"IF we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave upon those tablets something which will brighten to all eternity."—*Webster.*

January 13, 1897, under the direction and support of the Woman's Board of Missions of the Cumberland Presbyterian Church, of Evansville, Indiana, Rev. and Mrs. R. F. Johnston opened a mission school in what was known as Jewel Hill Academy building, a neat framed structure of two rooms, owned jointly by a board of trustees for the community and the local free school committee for the state.

The first term of four months closed April 23, with interesting exercises. The enrollment of pupils was 113, which was a very fine beginning. After four months vacation, giving the pupils a chance to "make a crop," the school reopened with a large attendance. Miss Lillie Schweitzer, of Evansville, Indiana, became one of the teachers in the school at this time, rendering excellent service for one year when she resigned and returned to her home. Miss Neta A. Boyd, of Concord, Tennessee, at the same time took charge of a preparatory school to Jewel Hill Academy at Red Hill, about two and one-half miles east of the Academy, and gave excellent satisfaction to the people for eight months, when her school house caught fire and burned.

The next school year found us much crowded for room in the old academy buildings and other teachers had to be added to the faculty, viz: Miss Neta A. Boyd and Miss Lillie B. Wines, of Fayetteville, Arkansas. Having only two rooms in the building, two teachers were forced to teach in one room, or take their classes out of doors under shade of the trees, which was frequently done in nice weather. An earnest appeal to God and the Cumberland Presbyterian Church for suitable buildings in which to carry on the work, was in due time heard and the necessary means came quickly to supply our need. The contract was let to Messrs. Conway and Smith, of Newport, Tennessee. On April 25, 1899, the corner Stone, given by Mr. T. W. Keller, of Knoxville, Tennessee, was laid in the presence of a large audience, on the beautiful five-acre lot just across the public road or main street from the old academy, generously given for the purpose by

Messrs. C. A. Nichols, of Barnard, N. C., and J. A. Nichols, of Asheville, N. C. At a low valuation the lot was worth $200.00, but at the present it is worth fully $500.00. The cost and furnishings of the new buildings were about $3,000.00, and they are considered the best in Madison County.

At the opening of the school in September, 1899, the new buildings were not quite ready for use, so the main school had to again assemble at the old academy. Miss Winona Boydstun, of Gadsden, Ala., became a member of the faculty at this time and did the first teaching in the new buildings, as there was no room for her in the old one. Up to this time the school was Jewel Hill Academy, but now it was changed by the Woman's Board of Missions to Bell Institute in honor of the venerable C. H. Bell, D. D., and wife, of Lebanon, Tenn., whose faithful service in the mission work of the Cumberland Presbyterian Church is held in loving remembrance. Dr. Bell and his devoted wife are still living at Lebanon, Tenn. and are deeply interested in mission work at home and abroad. Dr. Bell is a member of the faculty of the theological department in Cumberland University, Lebanon, Tenn.

October 15, 1899, the beautiful new chapel and school rooms were formally dedicated to God by Dr. Bell. Mrs. Bell was also present and brought greetings from the children of the Cumberland Presbyterian Church to our students. Miss Jennie Russell, of Concord, Tenn., brought appropriate greetings from the Woman's Board of Missions.

The general plan and structure of these buildings can be seen from cut on page 7.

With comfortable and suitable buildings the school has rapidly grown in numbers and influence. It is a grammar and high school, as will be seen from the course of study, and consists of eight grades.

On the first Monday in August, 1901, the school opened under distressingly sad circumstances, on account of the sudden death of Miss Winona Boydstun at Decherd, Tenn., July 21, 1901. She had gone with her father, Rev. J. G. Boydstun, of Belvidere, Tenn., to take the midnight train at Decherd for Barnard, N. C., to take her place in the school, but was taken severely ill at the hotel with a congestive chill, from which she died. There was no one to take charge of her room the morning school opened, and a sadder crowd of young people never before entered our school. Providentially the services of Miss Alice D. Russell, of Concord, Tenn., an able and experienced teacher, were secured for a few months, she taking Miss Boydstun's place until the Board could secure a regular teacher. After the school year was more than half gone, Miss Sophia M. Shoemaker, of Biggsville, Ills., was elected to fill the vacant place. She proved to be a splendid teacher, but on account of the illness of her aged grandmother, who brought her up from early childhood, she resigned in the summer of 1902. Miss Lucy T. Paul, of Cleveland, Tenn., of the Nashville University, was chosen to take Miss Shoemaker's place, and she has been a faithful and efficient teacher for the past scholastic year. The school being so large it became necessary for us to have another teacher, whereupon Miss Shoemaker was again chosen to a place in the school but could not come to us at once on account of the illness of her aunt and grandmother. Miss Pearl English, of Greenville, Tenn., was chosen to fill Miss Shoemaker's place temporarily and did excellent work to the close of the school year. Miss Shoemaker is now with us and will be a teacher for the next scholastic year.

Bell Institute has a warm place in the hearts of a grateful people here and throughout the bounds of the Cumberland Presbyterian Church.

WINONA BOYDSTUN LIBRARY

This neatly equipped library and reading room was secured through the earnest efforts and prayers of Miss Winona Boydstun, though she did not live to see its accomplishment. It occupies a light, well ventilated basement room of Bell Institute buildings, within easy reach of the students who while away many pleasant hours there. "A Friend," who does not wish her name disclosed, contributed the necessary means to finish and equip this library room. At present it contains about eight or nine hundred volumes, the gifts of generous friends of the school. It is nicely furnished with shelving all around the room from the floor to the ceiling, chairs, lamps and tables. There is room in this library for ten thousand volumes or more. Gifts of good books, newspapers and periodicals will be gladly received.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—*Milton*.

SOCIETIES

THE FINIS EWING LITERARY SOCIETY was organized February 5, 1897, and has been in successful operation ever since. It was named in honor of one of the distinguished founders of the Cumberland Presbyterian Church, Rev. Finis Ewing. All the young men and larger boys are required to do active and faithful work in this society, unless excused by the Superintendent of the school.

Motto: "Not failure, but low aim is crime."

THE PEGGY EWING LITERARY SOCIETY was organized for the young ladies and larger girls of the school in 1898, and named in honor of the wife of Rev. Finis Ewing. All the young ladies and larger girls are required to take the work of this society.

Motto: "To be, not to seem."

THE BELL INSTITUTE LITERARY SOCIETY was organized in 1899, and has furnished good training for the boys of the third and fourth grades in the school.

Motto: "Life without learning is death."

THE Y. P. S. C. E. was organized at the home of the Superintendent in the fall of 1897, and has been in successful operation ever since. Young men and young ladies, both of the school and community, have voluntarily taken an active part in this society and much good has been done in its work. This society meets on Tuesday evenings of each week in the library, or reading room, of Bell Institute.

Motto: "I can not do everything,
But I can do something.
That I can do, I ought to do.
And by the grace of God, I will do."

THE WINONA BOYDSTUN INDUSTRIAL HOME FOR GIRLS

This beautiful home, which has cost about $7,000.00, was named for Miss Winona Boydstun. A large portion of the funds given for this home was secured from memorial services held throughout the Cumberland Presbyterian Church, in honor of Miss Boydstun, who verily gave her time, talents and life for the Master here.

It is not simply a school boarding house for girls, but a *refined christian home*, in which girls are taught and trained to have strong, womanly christian characters.

The building stands eighty feet north of Bell Institute and on the same lot. It has first and second floors, basement and sub-basement. In the latter fuel is kept. The basement contains the laundry, kitchen, dining room and pantries, and the store.

The first floor contains parlor, guest room, two rooms for the superintendent and family, two teachers' rooms, the matron's room, one room for the sick girls, one large study hall for the girls, three porches and two halls.

On the second floor are two teachers' rooms and the four large dormitories for the girls, with large closets in them, and a neat balcony in front and on the side. The dormitories are furnished with white iron bedsteads, washstands and chiffoniers, and will accommodate from forty to fifty girls, or about ten girls each.

FIRE DRILLS—Because there are so many in the Home, it is advisable to empty the house in a few minutes in case of fire. Occasionally, therefore, at any hour of the day or night, at the given signal all the inmates of the home will fall into line, under management of teachers and matrons and march out in strict order and quick time.

Only such girls are admitted into the Home as come well recommended by former teachers and pastors, or other responsible persons.

VISITING HOME will only be permitted at the Thanksgiving, Christmas and Easter holidays—three times during the school year.

SOCIAL LIFE—The social life of the girls in the Home is carefully looked after and guarded. At certain times receptions are given in which all girls of fifteen years or over are included, and occasional parties are given for the younger ones.

VISITORS are always welcome, but day pupils must have permission from the principal before coming into the home as visitors, or even on business.

GRADING—Most of the girls in the Home are supported by scholarships paid by missionary societies or individuals. Others are kept by parents or guardians for the same amount paid for scholarship girls. All are thus on an equality and share equally, as nearly as possible, in doing the work, changing tasks every six weeks.

The girls will be graded closely on their house work, neatness, personal appearance, language and deportment. Five nights in each week they will study an hour and a half, under the supervision of a teacher, in the large, comfortable study hall. All girls in the home are required to have rubbers or overshoes. We greatly desire uniforms for the next scholastic year and parents or guardians should consult the Principal, Mrs. R. F. Johnston, before buying clothing for their girls.

SICKNESS—Every precaution is taken against contagious diseases. Sick girls are removed from their dormitories to a neat, comfortable room, specially fitted up for them, and they are tenderly watched and cared for by a competent matron. Proper medical attention is also secured when necessary, and parents will be duly notified in cases of serious illness.

RELIGIOUS LIFE—The christian atmosphere about this Home is sweet and beautiful, a spirit of gentleness and loving obedience pervading the entire household. Special prayer services are held every morning and evening by the Superintendent or some of the teachers. Out of more than thirty girls in the Home last year, only one went away from us not claiming to be a christian, and she was an earnest seeker. Ten were converted, either in teachers' rooms or in their dormitories in the girls own prayer meeting, when there were no revival meetings in progress.

SCHOOL DISCIPLINE

The discipline of Bell Institute is kind but firm. No long list of rules and regulations are laid down, but all are expected to obey this one law, which includes all that is necessary to make any school a success: *Study hard and do right.* The following special requirements are made, however, of all pupils:

1. For absence from school pupils must report to the Superintendent before taking their places in their respective rooms and classes again, and teachers are expected to require this of them.

2. For ten tardy marks without good excuse, students will be sent to the Superintendent for further information and correction. We expect parents to greatly assist us in this matter.

3. Obedience to teachers must be prompt and cheerful; and any teacher is expected to correct or reprove pupils for wrong doing, either in the school rooms or on the play grounds. Gentlemanly and ladylike conduct will be required of all pupils in the school rooms or on the play grounds, and they will be closely graded in deportment for same.

4. Examinations, oral and written, will be held frequently, and special written examinations will be held once a month in all the grades above the first and second. Pupils must make an average grade of 80 before they can be passed to a higher grade, and they must not fall lower than 50 in any one study. Printed passes will be furnished all pupils who make pass- ing grades at the end of the school year, and teachers will keep a careful record of all pupils who do not pass. Conditional passes will be given such pupils who have failed for any reason on any study that they bring up at a later date; and when duly examined and passed by the teacher of the grade, they will be unconditionally passed to a higher grade.

CHAPEL SERVICES

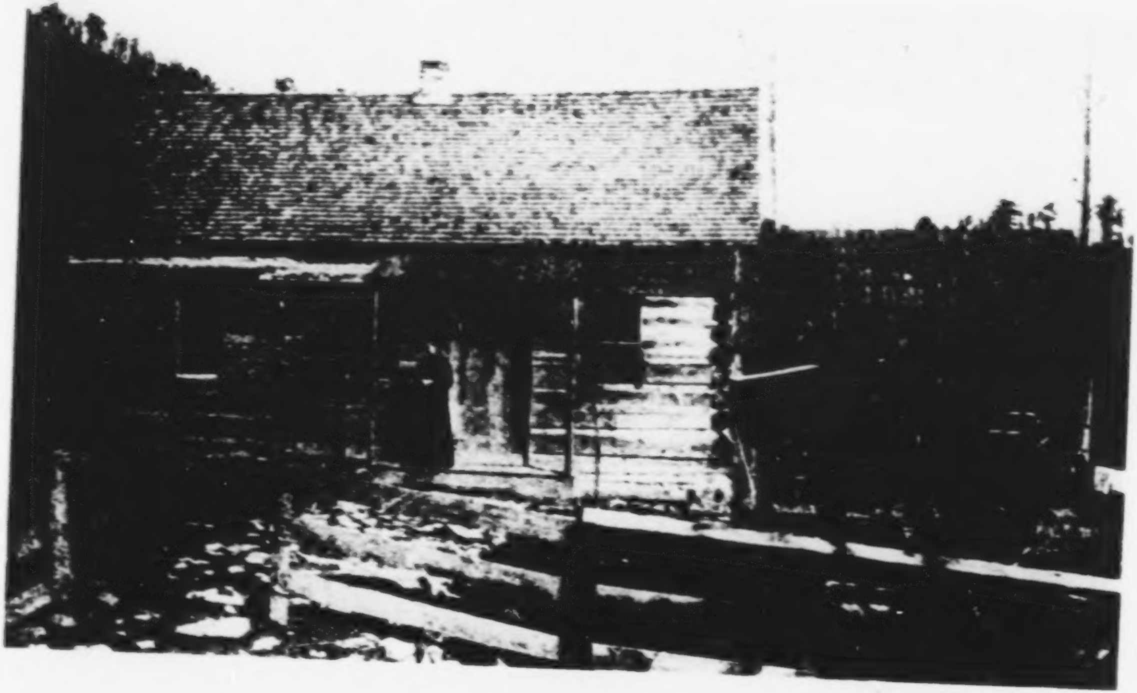
Promptly at 9 o'clock, eastern time, pupils will assemble in Bell Institute Chapel, for religious exercises and general business for one half hour. Seventh and eighth grade pupils will compose the chapel choir, and will be seated on the platforms. Other pupils may also be called upon for such service.

CHURCHES

There are three churches in the neighborhood of the school, viz: Cumberland Presbyterian, Free Will Baptist and the M. E. Church, South. Pupils can attend and become members of any one of these. Good Sunday schools are conducted in the first and last mentioned churches. Girls in the Home are permitted to attend any of these churches and Sunday schools under the care of a teacher.

SCHOLARSHIPS

For the support of worthy poor girls scholarships are furnished by societies and individuals of the Cumberland Presbyterian Church. Pupils wishing such assistance must make application to the Superintendent and furnish good recommendations from former teachers and pastors, or other



HOPEWELL SCHOOL AND HOME

BEST COPY AVAILABLE

responsible persons, as to moral character and studious habits. Parents who secure the scholarships for their children will be required to pay in addition from $1.00 to $2.00 per month as they may be able All inmates of the school Home will pay also an entrance fee of 50 cents and 25 cents for book rent for each term of four months.

Societies or individuals wishing to support a girl in this christian home will write the Superintendent, Walnut, N. C., or Mrs. Dee F. Clarke, Y. M. C. A. Building, Evansville, Indiana.

BOOK RENT

For Third and Fourth grades, per term 16 weeks	$ .25
For Fifth and Sixth grades, per term 16 weeks	.25
For Seventh grade, per term 16 weeks	.30
For Eighth grade, per term 16 weeks	.40

TUITION

No tuition is charged for free school pupils for the entire school year of eight months, when contract is made with us to have the free school taught in Bell Institute. This applies to all grades in the school.

Tuition per month,	First and Second grades	$ .10
" " "	Third and Fourth grades	.25
" " "	Fifth and Sixth grades	.50
" " "	Seventh and Eighth grades	.75

Parents or guardians who can, must pay the above very nominal rates of tuition for this right.

BRANCH SCHOOLS

Our branch schools will be under our superintendence and the same course of study and discipline will apply to each of them—the course of study through the fifth grade.

RED HILL for the past two years has been under the management and instruction of Miss Bertie Leonard, of Greeneville, Tenn. A home for the teacher and a new school house situated in the center of the district will be built in the near future. The citizens have made a subscription of $125.00, and Congressman J. M. Gudger, of Asheville, N. C., has agreed to give all the land that may be needed. The Woman's Board of Missions will furnish the necessary means to finish and furnish this Home and school building.

HOPEWELL.—The teacher of this school, Miss Sue R. Grindstaff, has been remarkably successful. Early in January, 1903, her health failed and she was compelled to resign her position. Miss Hannah Atkinson, who had been Miss Grindstaff's helper for several months, took charge of the school and completed the term. Miss Pearl English, of Greeneville, Tenn., will be at the head of this school for the next school year and Miss Atkinson will be her helper. Before Miss Grindstaff left the work, the little log house was lengthened and raised higher and re-covered, making it a neat, comfortable building for the school. We gratefully acknowledge the generous gift to the Woman's Board of Missions from Mr. and Mrs. Geo. W. Gahagan, of the two acre lot on which this school and home for the teacher stands.

A PEEP INTO THE KITCHEN

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COURSE OF STUDY

FIRST GRADE

FIRST TERM—16 Weeks.

Primer and Chart Drills.
First Reader (Holmes).
Language Exercise.
Number Drill—counting to 100.
Free Hand Drawing.
Bible Stories.
Vertical Writing.

SECOND TERM—16 Weeks

Primer and Chart Drills.
First Reader (Holmes).
Language Exercise.
Number Drills—Counting to 1,000; combining simple numbers.
Free Hand Drawing.
Bible Stories.
Vertical Writing.

SECOND GRADE

FIRST TERM—16 Weeks.

Second Reader (Holmes).
Number Drills—Combining 1, 2, 3 to 100.
Phonics—Long and short sounds of vowels.
Supplementary Reading—Fairy stories; Mary Bakewell.
Spelling—Oral and Written from reading course.
Free Hand Drawing.
Language Drills—Reproduction work oral and written; nature studies.
Bible Stories.
Singing Lessons.

SECOND TERM—16 weeks.

Second Reader (Completed).
Number Drills—Combining 1-5 to 100.
Phonics—Long and short sounds of vowels.
Supplementary Reading—Fairy stories; Mary Bakewell.
Spelling—Oral and written from reading course.
Free Hand Drawing.
Language Drills—Reproduction work oral and written; nature studies.
Bible Stories.
Singing Lessons.

THIRD GRADE

FIRST TERM—16 Weeks.

Third Reader (Holmes).
Spelling—Oral and written from reader.
Geography Drills—Home and play grounds.
Vertical Writing.
Supplementary Reading—Old Greek stories.
Primary Arithmetic—Mental exercises; drills on fundamental rules.
Language Drills—Reproduction work; oral and written.
Singing.
Calisthenics.
Free Hand Drawing.
Sewing. *
Debating.

SECOND TERM—16 Weeks.

Third Reader—completed.
Spelling—Oral and written from reader.
Geography Drills—Study of map of the hemisphere.
Vertical Writing.
Supplementary Reading—Abbott's A Boy on a Farm.
Primary Arithmetic—Mental exercises, fundamental rules, tables, etc.
Language Drills—Nature study; reproduction work.
Singing.
Calisthenics.
Free Hand Drawing.
Sewing. *
Debating.

* For girls only.

FOURTH GRADE

FIRST TERM—16 Weeks.

Fourth Reader (Holmes).

Primary Arithmetic —Beginning with fractions.

Supplementary Reading — Clarke's Arabian Nights.

Geography Drills—Maps, globe and sand modeling.

Spelling—Oral and written from text books in the grade; diacritical marks, etc.

Language Drills—Hyde's Language Lessons and reproduction work; nature study.

Bible Study.

Vertical Writing.

Vocal Music.

Free Hand Drawing.

Calisthenics.

Sewing. *

Debating.

SECOND TERM—16 Weeks.

Fourth Reader—completed.

Primary Arithmetic — Compound quantities; eight tables thoroughly learned.

Supplementary Reading — Kront's Alice's Visit to the Hawaiian Islands.

Geography as per first term.

Spelling—From text books in grade—diacritical marks.

Language Drills as per first term.

Bible Study.

Vertical Writing.

Vocal Music.

Free Hand Drawing.

Calisthenics.

Sewing. *

Debating.

FIFTH GRADE

FIRST TERM—16 Weeks.

Reading—Good Morals and Gentle Manners.

Primary Geography (Murray)—Study globe; map drawing; sand modeling.

Metcalf's Elementary English—Nature study and reproduction work.

Practical Arithmetic—Colaw & Ellwood; fundamental rules thoroughly mastered.

Mental Arithmetic (Ray).

History North Carolina — Stories by Allen.

Bible Drills.

Vocal Music.

Elocution Drills.

Spelling—From text books in the grade, and diacritical marks.

Physical Culture.

Sewing. *

Debating.

SECOND TERM—16 Weeks.

Reading—Dickens' story of Little Nell (Gordon).

Primary Geography—completed.

Metcalf's El English—completed.

Practical Arithmetic—Colaw & Ellwood; fractions and compound quantities.

Mental Arithmetic (Ray).

Primary U. S. History (Chambers).

Bible Drills.

Vocal Music.

Elocution Drills.

Spelling—From text books; diacritical marks.

Physical Culture.

Sewing. *

Debating.

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* For girls only.

SIXTH GRADE

FIRST TERM—16 Weeks.

Reading—English Classics.
Spelling—Diacritical marks, etc.
English Grammar (Harvey).
Primary U. S. History—completed.
Advanced Geography (Murray).
Practical Arithmetic—Colow & Ellwood; to proportion.
Mental Arithmetic (Ray).
Physiology (Steele).
Vertical Penmanship.
Bible Drills.
Elocution Drills.
Vocal Music.
Physical Culture.
Sewing. *
Debating.

Civil Government.
Spelling—Diacritical Marks, etc.
English Grammar (Harvey).
Advanced U. S. History (Chambers).
Advanced Geography—completed.
Practical Arithmetic—Colaw & Ellwood; to percentage.
Mental Arithmetic (Ray).
Physiology—completed.
Vertical Penmanship.
Bible Drills.
Elocution Drills.
Vocal Music.
Physical Culture.
Sewing. *
Debating.

SEVENTH GRADE

FIRST TERM—16 Weeks.

Botany — Woods' Object Lessons — completed.
Elementary Algebra (Ray).
Advanced Arithmetic—Colaw & Ellwood; simple interest.
Mental Arithmetic (Ray).
Rhetoric (Kellog)
General History.
Reading Course—Boys of '76 (Coffin); Longfellow's poems; Franklin's autobiography; Stepping Heavenward (Prentiss).
Physical Culture.
Vocal Music Drlils.
Bible Drills.
Elocution Drills.
Sewing. *
Debating.

SECOND TERM—16 Weeks.

Beginning Latin (Collier & Daniel).
Elementary Algebra (Ray).
Advanced Arithmetic—Colaw & Ellwood; stocks and bonds.
Mental Arithmetic—completed.
Rhetoric.
General History.
Reading Course—Pilgrim's Progress (Bunyan); Bryan's Poems; The Sketch Book (Irving); Little Women (Alcott).
Bookkeeping.
Drills in Elocution.
Vocal Music.
Bible Drills.
Physical Culture.
Sewing. *
Debating.

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* For girls only.

A DORMITORY SCENE

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EIGHTH GRADE

FIRST TERM—16 Weeks.

Advanced Arithmetic—completed.
Elementary Algebra—completed.
Beginning Latin (Collier & Daniel).
Rhetoric—completed.
Bookkeeping—Double entry; single entry; business forms.
Physics (Steele).
Elocution Drills.
Vocal Music.
Bible Drills.
Physical Culture.
American Literature.
Reading Course—Tennyson's Poems; Poe's Poems; Ivanhoe (Scott).
Debating and Essays.
Sewing. *

* For girls only.

SECOND TERM—16 Weeks.

Civil Government.
Bookkeeping—Commercial law; letter writing and business forms; penmanship.
Beginning Latin—completed.
Physics—completed.
English Literature.
Vocal Music.
Elocution Drills.
Physical Culture.
Bible Drills.
Debating and Essays.
Orations at Commencement.
Sewing. *

PRINTING

Pupils, boys or girls, can learn here to become proficient in the printing business at practically *no cost*. They will be required to do office work for one hour a day for two days in the week.

AN EVENING OF MUSIC

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ROLL OF STUDENTS

FIRST GRADE

Allen, Emmet
Allen, Walter
Birchfield, Robert
Cody, Frank
Davis, Edward
Frye, Otto
Fain, Charlie
Hasket, Columbus
Johnson, Cosie
Johnson, Job
McDevitt, Cecil
Morris, Burgin
Partman, Hobart
Ramsey, Herman
Rector, Oakley
Reeves, Fred.
Rector, Claudie
Rice, Nelson
Thomas, Harlie
Thomas, David
Treadaway, Andrew

Anderson, Blanch
Birchfield, Estella
Cook, Lucy
Dunbar, Castle
Ensley, Lizzie
Hogan, Latta
Morris, Eunice
Morris, Lois
Massey, Bertie
Misner, Nina
Ramsey, Queen
Ramsey, Ethel
Ramsey, Agnes
Rector, Sallie
Rice, Mollie
Rice, Stella
Thomas, Mamie
Thomas, Ada
Treadaway, Lucy

Total in grade, 40

SECOND GRADE

Allen, Charlie
Chandler, Loyd
Clubb, Coleman
Clubb, David D.
Dover, Everett
Davis, Amos
Lunsford, Henry
McDowell, Elmer
McClure, Robert
Phipps, George
Partman, Oscar
Partman, Mattie
Rice, Willie
Reeves, Oscar
Thomas, Orion

Davis, Cora
Dover, Virgie
Fain, Juliet
Goldsmith, Sue
Landers, Lekie
Landers, Kitty
Randolph, Pearl
Rector, Mollie
Rector, Sallie
Rector, Linnie
Thomas, Annie May
Trammel, Nellie
Treadaway, Ethel
Treadaway, Bessie
Wardrep, Winona

Total in grade, 30

THIRD GRADE

Cook, John
Cantrell, Frank
Freeman, Woodard
Goldsmith, Earl
Goldsmith, Willie
Harrison, Jeter
Landers, Woodard
Lunsford, Harrison
Lunsford, Luther
McDevitt, Floyd
Misner, Fred.
McClure, Clyde
Rector, Lucas
Randolph, Robert
Ramsey, Woodard
Ramsey, Wade
Thomas, Amos
Wardrep, Jeter

Cook, Sallie
Cook, Carrie
Chandler, Lula
Dean, Bertha
Goldsmith, Una
Johnson, Annie May
Landers, May
Misner, Bertie
McDowell, Gertie
Price, Eva
Phipps, Clara
Rice, Lina
Ramsey, Cora Lee
Thomas, Bettie

Total in grade, 32

FOURTH GRADE

Allen, Ben Wade
Cantrell, Bercher
Cantrell, Willie
Davis, Walter
Hensley, Milton
McDevitt, Paul
Plemmons, Fred.
Plemmons, Arlen
Rector, Maggie
Randolph, George
Ramsey Lankford
Smith, James
Thomas, Andrew
Treadaway, Loyd
Wardrep, Willie

Cantrell, Annie
Davis, Eliza
Davis, Carrie
Ensley, Nora
Freeman, Bettie
Hagan, Magnolia
Haynie, Hannah
Haynie, Lodusky
Haynie, Mattie
Hasket, Lydia
Johnson, Hattie
Pegg, Minnie
Plemmons, Amy
Rector, Annie May
Randolph, May Bell
Roberts, Oma
Ramsey, Ada. Jr.
Ramsey, Maud
Ramsey, Nora
Sawyer, Maggie
Sutherland, Maggie
Thomas, Allie
Trammell, Minnie
Treadaway, Lillie
Wright, Margaret

Total in grade, 40

FIFTH GRADE

Henderson, Cecil
Henderson, Logan
Henderson, Robert
Johnson, Brank
Johnson, Robert
Johnson, Sam
McDevitt, Frank
Thomas, Matthew
Wardrep, Robert

Askew, Kate
Capps, Annie
Crowder, Sarah
Dockery, Linda
Flynn, Arie
Henderson, Sallie
Huff, Eliza
Hunter, Ethel
Lunsford, Mollie
McDevitt, Delora
McDevitt, Malinda
Ramsey, Ada
Reece, Odell
Thomas, Laura Belle
Treadaway, May
Wardrep, Nora
Wardrep, Tennie

Total in grade, 26

SIXTH GRADE

Allen, William
Davis, Manley
Freeman, John Henry
Henderson, James D.
Henderson, Arthur
Henderson, Claude
Honeycutt, Frank
McDevitt, Reagan
Plemmons, Charlie
Ramsey, Charlie
Rowland, Harley
Simmons, J. A.
Tweed, Everett
Wardrep, Andrew
Wardrep, Luther
Wardrep, Luther, Sr.
Wardrep, O. J.

Bryan Myrtle
Bryan, Orion
Chandler, Kate
Dunbar, Emma
Gahagan, Emma
Grindstaff, Nora
Henderson, Stella
Huff, Willie
Harmon, Nannie
Johnson, Mamie
Johnson, Belle
Kendall, J. V.
Lunsford, Addie
Lunsford, Ella
Ramsey, Bertie
Ramsey, Eliza
Ramsey, Sophia
Reeves, Eva
Runnion, Nannie
Wardrep, Stella

Total in grade, 37

SEVENTH GRADE

Arrington, Will
Chandler, Jonas
Hagan, O. C.
Johnson, George
Reeves, George
Rowland, Randolph
Ramsey, Jacob

Honeycutt, May
Johnston, Lucile
McDevitt, Bessie
McDevitt, Nettie
Phipps, Lucy
Phipps, Lela
Rice, Mollie
Rector, Leta
Ramsey, Annie, May
Rowland, Julia

Total in Grade, 17

EIGHTH GRADE

Gahagan, Ben W. *
Guthrie, Baxter E.
Ramsey, Edgar M. *
Haynie, Daniel T.

Total in grade, 4

* Honor pupils, for having made the best average grade in all studies.

Total number of girls in school	120
Total number of boys in school	106
Grand total number of pupils	226

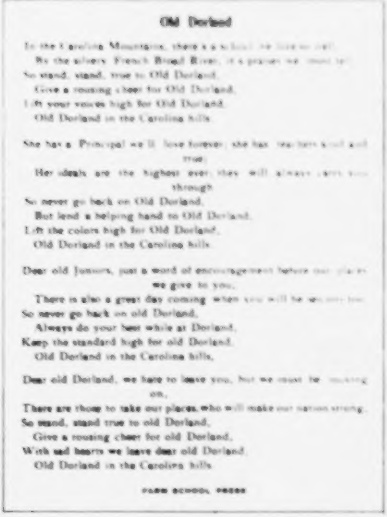
GRADUATES

Scholastic year ending March 28, 1900,	
Miss Carrie Henderson	1
Scholastic year ending March 28, 1901,	
Clifford S. Crain	1
Scholastic year ending March 19, 1903,	
Ben W. Gahagan Baxter E. Guthrie Daniel T. Haynie Edgar M. Ramsey	4
Total graduates	6

"School Motto and Three School Songs"

OH, DORLAND-BELL

Oh, Dorland-Bell I love thy purple
  mountains
That tower beyond the campus' leafy
  trees;
I love the birds that sing to me at
  dawning,
And Oh, I love, I love that gentle
  evening breeze.
I love the work that makes me strong
  for service;
I love the school with all its
  projects well.
I love to play and worship here at
  Dorland
And Oh, I love, I love the friends
  of Dorland Bell.



Old Dorland

In the Carolina Mountains, there is a school we love so well,
  By the silvery French Broad River, its praises we must tell.
So stand, stand, true to Old Dorland,
  Give a rousing cheer for Old Dorland,
Lift your voices high for Old Dorland,
  Old Dorland in the Carolina hills.

She has a Principal we'll love forever; she has teachers kind and true;
  Her ideals are the highest ever, they will always carry you through.
So never go back on Old Dorland,
  But lend a helping hand to Old Dorland,
Lift the colors high for Old Dorland,
  Old Dorland in the Carolina hills.

Dear old Juniors, just a word of encouragement before our places we give to you,
  There is also a great day coming when you will be seniors too.
So never go back on old Dorland,
  Always do your best while at Dorland,
Keep the standard high for old Dorland,
  Old Dorland in the Carolina hills,

Dear old Dorland, we hate to leave you, but we must be moving on,
There are those to take our places, who will make our nation strong.
So stand, stand true to old Dorland,
  Give a rousing cheer for old Dorland,
With sad hearts we leave dear old Dorland,
  Old Dorland in the Carolina hills.

FARM SCHOOL PRESS

SMILE, GIRLS, SMILE

Smile, girls, smile, put your shoulder
  to the wheel.
Smile, girls, smile, how happy we will
  feel.
For it's the way to win.
  Come on let's now begin.
For Old Dorland, Old Dorland.
  We'll SMILE.

Work, girls work, for that's our
  Dorland rule.
Work, girls, work, we can't go back
  on school.
For we must do our best.
  And strive to win the race.
For Old Dorland. Old Dorland's,
  On TOP.

Play, girls, play, for that's our way
  to win.
Cheer, girls, cheer, for you will
  put us in.
For our team must begin.
  The game for Dorland win,
For Old Dorland, Old Dorland,
  We'll WIN.

MOTTO

Study to Show Thyself
  Approved Unto God.

2 Timothy 2:15

The Season of Dorland-Bell
Name List

Aiken, Charles
Aiken, Etta 1910
Ariail, Herman 1910
Alexander, Annie 1933
Allen, Lurlene 1905
Allen, Pauline 1939
Allen, Sylvia
Allison, Mary 1939
Almony, Ed
Alverson, Winifred 1910
Anderson, Belva c. 1903
Anderson, Hattie
Anderson, Ida 1924
Anderson, Sue 1928
Andrews, Paul 1924
Angel, Capitola 1927
Angel, Catherine 1939
Angel, Helen
Arny, Margaret
Arrington, Rachel 1937
Atkins, Beatrice 1923
Auldredge, Floy 1937
Baggette, Mabel
Bailey, Olga
Baker, Docia Jane 1911
Baker, Evelyn 1922
Baker, Faye
Baker, Lois 1927
Baldwin, Gladys
Baldwin, Hazel
Baldwin, Margaret 1933
Baldwin, Mary
Ball, Emma 1911
Ball, Evelyn
Ball, Ruth
Ballard, Clyde
Ballard, James
Ballenger, Paul 1911
Bandy, Hattie c. 1903
Banks, Bernice
Banks, Helen 1925
Banks, Louise
Barkley, George
Barnes, Imogene c. 1940
Bartlett, Mary c. 1934
Barum, Dora c. 1903
Baxter, Eula 1937
Beaks brothers
Below, Pauline
Best, Eva Lillie
Billie, Wood 1938
Bishop, Florence Marie c. 1942
Bishop, Mary 1922
Black, Alice 1939
Black, Bertie c. 1939
Black, Edith 1937
Black, Grace
Blankenship, Clara
Blankenship, Edith c. 1939
Blankenship, Louise 1939
Blankenship, Myrtle 1923
Blankenship, Ruth
Blanton, Nora 1921
Blythe, Evelyn 1939
Bobo, Katie Lee 1914
Bobo, Thomas 1923
Boone, Florence 1922
Boone, Ruth 1925
Boyd, Ola
Brady, Velma 1924
Brawley, Bee
Brazil, Lola 1931
Briggs, Grady c. 1926
Briggs, Mae 1926
Briggs, Wilma 1935
Bristow, Flora 1923
Brockman, Roy
Brooks, Agnes 1927
Brooks, Emma Lou 1939
Brooks, Gertrude c. 1916
Brooks, Lillie 1923
Brooks, Lucille 1937
Brooks, Matilda
Broom, Thomas 1912
Brown, Annie Mae
Brown, Blanche

Brown, Edith 1930
Brown, Edna 1924
Brown, Frank 1921
Brown, Hardy 1923
Brown, Joe 1912
Brown, Juanita 1917
Brown, Lois 1924
Brown, Phil 1923
Bryan, Jean
Buckner, Docia 1924
Buckner, Emmet 1923
Buckner, J. Alvin 1922
Buckner, Lora
Buff, Georgia 1920
Bundy, Hattie 1901
Buquo, Morris
Buquo, Mariel
Burns, Hattie
Burns, Mattie 1920
Burns, Ophelia
Byers, Julia 1910
Caldwell, Daisy
Calloway, Lucy 1933
Campbell, Helen
Canon, Gardanella
Cantrell, Grace
Capps, Bertha c. 1915
Carnahan, Opal 1942
Carter, Hattie 1924
Carter, Hilden 1922
Carter, Minta 1911
Carter, Olive c. 1934
Carter, Rena 1921
Carver, Arbie
Carver, Bertha 1905
Cavin, Mabel Lee 1941
Chancellor, John 1924
Chandler, Nancy 1920
Chandler, Spurgeon
Chandley, Mildred
Charity, Audrey 1938
Clark, Gay 1904
Clubb, Louisa
Clubb, Sophinia 1902
Coates, Jacob 1920
Coates, James 1926
Coates, Lizzie 1926
Coates, Mary 1924
Cole, Irene 1928
Collins, Frank 1914
Collins, Fred 1914
Collins, Helen Bea 1926
Collins, Judson 1910
Collins, Roscoe
Cook, Ann
Cook, Mary Susan 1939
Cook, Ollie 1924
Cooper, Carl 1911
Cooper, Lennie
Cooper, Myrtle
Cooper, Walter 1905
Cooter, Myrtle
Crain, Hattie 1935
Crain, Myrtle 1937
Creasman, Betty 1937
Crisp, Ida c. 1932
Crumb, Isach
Cudd, Rodney
Culberson, Rue 1935
Culbertson, Ruth 1939
Cuthbertson, Hoy 1925
Cutshall, Bonnie 1942
Cutshaw, Pansy 1927
Daniels, Bessie 1899
Davis, Annie 1924
Davis, Bertha 1921
Davis, Blanche 1923
Davis, Carrie 1926
Davis, Dora 1938
Davis, Ellen
Davis, Ezekial 1913
Davis, Lola 1923
Davis, Lucille 1936
Davis, Lucy 1921
Davis, Marietta 1938
Davis, Roy 1922
Davis, Ruth 1935
Davis, Thelma 1938
Dawson, Aletha 1923
Deaver, Sallie

Debruhl, Arthur c. 1912
Debruhl, Clara c. 1912
Debruhl, Rosalee c. 1940
Debruhl, Sarah Jo 1940
Dennis, Alice 1912
Denton, Minnie 1912
Deschamps, Carol c. 1937
Detherage, Zula c. 1939
Dinsmore, Blanche 1937
Dinsmore, Gladys 1936
Dockery, Bill 1924
Dockery, Tina 1925
Dockery, Zettie 1920
Dotson, Cora Lee 1914
Dowell, Delia 1939
Downey, Mattie
Dudley, George
Duncan, Martha Louise 1929
Duncan, Mary Louise 1929
Dygh, Mae 1911
Eakins, Mary Ellen
Ebbs, Betty Sue 1939
Ebbs, Claude 1906
Ebbs, Edward Boykin
Ebbs, Frances 1939
Ebbs, Laura 1909
Ebbs, Mary 1911
Ebbs, Mary 1906
Edwards, Edith
Edwards, Helton 1910
Edwards, June 1934
Effler, Maude 1942
Effler, Velva 1933
Effler, Willa Dean 1939
Elam, Blanche 1925
Elam, Edgar 1924
Elam, Ralph 1926
Elden, Ola
Elkins, Aline 1934
Elkins, Cora 1935
Elkins, Earline 1934
Emerson, Margaret 1939
Enloe, Mary Edna c. 1934
Estes, Mary 1923
Evans, Ruth 1941
Falkenberry, Duke 1907
Farmer, Clara
Farnesworth, Mary
Fender, Lois 1936
Fender, Magdalene 1931
Ferguson, Eva
Ferguson, Norman 1926
Ferguson, Vera
Field, Helen
Field, Margaret 1913
Ford, Ellen 1928
Ford, Grace 1928
Ford, Harriet 1926
Ford, Jewell 1940
Ford, Velma
Ford, Violet
Fowler, Burder
Fox, Anne 1941
Franklin, Gladys
Franklin, Savannah
Fredericks, Pearl 1913
Freeman, Bert 1910
Freeman, Elizabeth
Freeman, Emma 1922
Freeman, Grady 1914
Freeman, John
Freeman, Linda 1924
Freeman, Major
Freeman, Spurgeon
Friar, Edith 1938
Frisby, Nora 1925
Fulmer, Allen E. 1910
Furr, Effie Jane c. 1900
Gaby, Willie
Gahagan, Nita 1913
Gahagan, Leslie c. 1913
Gardner, Ethel 1918
Gardner, Gertude 1906
Gardner, John 1924
Gardner, Patsy 1934
Garenflo, Charlie
Garenflo, Frank
Garenflo, Gladys 1903
Garenflo, Grace 1917
Garenflo, Mildred c. 1917

Garland, Shirley 1932
Garland, Verna 1935
Garrett, Jean 1907
Garrett, Mildred
Garrett, Robert 1909
Garrett, Will 1900
Garrison, Robena 1941
Garrou, Francis
Gaston, Roy 1920
Gentry, Alfred
Gentry, Callie
Gentry, Emily c. 1897
Gentry, Helen 1942
Gentry, Lalla 1914
Gentry, Maggie
Gentry, Maud 1908
Gentry, May 1907
Gentry, Nola 1917
Gentry, Nora c. 1896
Gentry, Phil
Gentry, Roy
George, Agnes
George, Beona
George, Ida
George, Jeff
George, Minnie
George, Walter N.
George, Willie J.
Guigou, Leon E.
Giles, Venice
Gillespie, Stella
Gillis, Eva Jo
Gillis, Evelyn 1935
Gillis, Louise
Gleason, Katherine 1937
Goforth, Edith
Goforth, Elizabeth 1904
Goforth, Eva 1934
Goforth, Gertrude 1925
Goforth, Marie
Goforth, Olga 1923
Good, Earl Alexander c. 1896
Good, Ella
Good, Sadie
Good, Thomas Vernon
Goode, Florence 1934
Gosnell, Ethel
Gosnell, Gertrude
Gosnell, Sidney 1904
Gosnold, Emily 1905
Gosnold, Nola 1907
Gossett, Nannie 1928
Gouge, Jean 1940
Gowan, Nova Mae
Gragg, Stella
Grant, Estelle 1902
Grant, Julia 1904
Grant, Minnie 1910
Graves, Mary
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